THE MINISTRY OF PREACHING

AN ESSAY ON PASTORAL AND POPULAR ORATORY

BISHOP DUPANLOUP

TRANSLATED BY
THE REV. S. J. EALES, D.C.L.

The Ancient and Modern Library
OF
Theological Literature.

Under this title we are issuing a Series of volumes which will do for Theological Literature, that which is being very acceptably done for general literature, and presenting to the public in handy, well-printed *Shilling Volumes,* bound in cloth, examples of the works of the greatest writers of the Christian Church since the beginning of the Christian era: and some of those books of meditation and devotion which have in every age ministered to the spiritual life of Christian people.

The Editors endeavour so to select matter for publication that the Christianity of history and the history of Christianity may be illustrated; and we believe that all Students of Theology, without distinction of sect, will find the series serviceable.

Liturgies, Commentaries, Sermons, Histories, Biographies, Devotional and Dogmatic Treatises, and Miscellaneous Writings, will all be laid under contribution, with the object of placing within the reach of all, some means of acquaintance with the workers and thinkers of the Nineteen Christian Centuries.

Hitherto studies of this nature have been pursued with some difficulty; for such volumes as we are issuing monthly in Shilling form have been published under conditions of expense which have made possession of them impossible for more than a very few; while access to them has been denied to the many, who could not find leisure to consult them in the great public libraries.

The Volumes published to July, 1888, are—

Vol. 1. The Confessions of S. Augustine.
„ 2. À Kempis' Imitation of Christ.
„ 3. George Herbert's English Poems, etc.
„ 4. Keble's Christian Year.
„ 5. The Five Empires. R. Wilberforce.
„ 6. Andrewe's Sermons on the Incarnation.
„ 7. Bp. Jeremy Taylor's Holy Living.
„ 8. Baxter's Saint's Rest. Vol. I.
„ 9. Baxter's Saint's Rest. Vol. II.
„ 10. Law's Serious Call.
„ 11. Lives of the Popes, to the Accession of Gregory VII. By B. Platina.
„ 12. Giles Fletcher's Victory of Christ.
„ 13. The Orations of S. Athanasius.
„ 14. The First Prayer Book of Edward VI.
„ 15. The Whole Duty of Man.
„ 16. The Second Prayer Book of Edward VI.

May be obtained through any bookseller, or direct from the publishers.

The list of those in preparation and in contemplation includes the following :—

The Tutor. By S. Clement, of Alexandria, with Life.
The Practice of Piety.
Selections from S. Bernard.
The Shepherd of Hermas and Epistles of SS. Clement, Ignatius and Polycarp.
Select Sermons by S. John of Chrysostom.
Sermons by Massillon.
Romain's Walk of Faith.
Bishop Wilberforce's Sermons.
The Apologies of Tertullian and Justin Martyr.

Subscriptions will be received by the publishers, in advance, for any number of volumes to be forwarded, on publication, post-free, at the rate of 1/- per volume.

Take with you Words. *A Manual giving valuable hints to those engaged in Mission Work. By the* ARCHDEACON OF AGHADOE. *Paper, price Threepence. Cloth, Sixpence.*

GRIFFITH, FARRAN, OKEDEN & WELSH,
Corner of St. Paul's Churchyard, London.

Altar Manuals, &c.

The Churchman's Altar Manual and Guide to Holy Communion.

Together with the Collects, Epistles, and Gospels, and a selection of appropriate Hymns. Borders and Rubrics in red.

Three Editions of this Manual are now issued. The following are the sizes and prices:—

Royal 32mo, with Rubrics and Borders in red, cloth, 2s.; with Eight Photos, 4s.; Large Type Edition, cloth, red edges, 2s.

Cheap Edition, for Distribution, cloth flush 6d., or red edges, 9d.

Also kept in various Leather Bindings.

The Young Communicant's Manual.

Containing Instructions and Preparatory Prayers in accordance with the Church's directions for Preparations; Form of Self-Examination; the Services for the Holy Communion, with appropriate Devotions, Intercessions, and Thanksgivings; Hymns, &c.

Cloth, red edges, price 1s.

Cheap Edition, for Distribution, cloth flush, 6d.; cloth boards, 9d.

Also kept in various Leather Bindings.

Manual for Communicants' Classes.

By the Rev. W. FRANK SHAW, B.D.,

Vicar of Eastry, Kent.

Author of "The Preacher's Promptuary of Anecdote," "Manual for Confirmation Classes," &c.

This Manual for Communicants' Classes contains short Offices for use on ordinary occasions and before the Greater Festivals, together with very full notes of addresses on various aspects of the Holy Eucharist, a special series on its Types, together with a Commentary on the English Communion Office, and other useful matter.

Cloth, price 3s. 6d.

The Offices for use at Communicants' Classes can be had separately; Price 3d. sewed; 6d. cloth.

The Altar Hymnal.

A Book of Song for use at the Celebration of the Holy Eucharist.

With Introduction by CANON CARTER.

Contains the Introits, Graduals, Alleluias, or Tracts, Offertories, and Communions for Every Sunday and Festival in the Year; also Processionals, Sequences, and Special Hymns for use at the Offertory and Ablutions on all the Greater Days, as well as a large collection of Eucharistic Hymns for general use on ordinary occasions.

Cloth flush, 1s.; or cloth boards, red edges, 1s. 3d.;

WITH MUSIC, price 5s.; bevelled boards, red edges, 6s.

Also kept in various Leather Bindings.

GRIFFITH, FARRAN, OKEDEN & WELSH,

Corner of St. Paul's Churchyard, London.

W. H. Draper.
Feb: 1890.

THE MINISTRY OF PREACHING

Ex Libris
St. Paul's Monastery
DETROIT, MICH.

The Catholic
Theological Union
LIBRARY
Chicago, Ill.

THE
Ministry of Preaching:

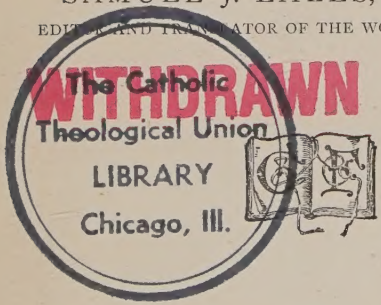
AN ESSAY
ON PASTORAL AND POPULAR ORATORY

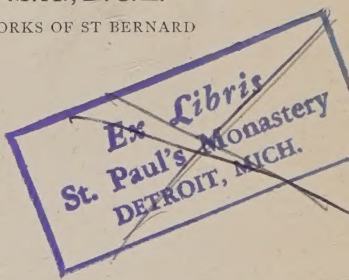
BY

MGR. FÉLIX DUPANLOUP
BISHOP OF ORLÉANS
MEMBER OF THE FRENCH ACADEMY.

TRANSLATED BY

SAMUEL J. EALES, M.A., D.C.L.
EDITOR AND TRANSLATOR OF THE WORKS OF ST BERNARD





GRIFFITH FARRAN OKEDEN & WELSH
NEWBERY HOUSE
LONDON AND SYDNEY
1890

S. Eloquence
251
DUP

CONTENTS.

—o—

PAGE

PREFATORY NOTICE, ... ix

PREFACE, ... xiii

INTRODUCTION, ... 1

PART I.

THE PASTORAL WORD OR MESSAGE SHOULD BE A LIVING WORD, ... 11

PART II.

THE PASTORAL WORD OR MESSAGE SHOULD BE AN INSTRUCTIVE WORD, ... 42

PART III.

THE PASTORAL WORD OR MESSAGE SHOULD BE AN APOLOGETIC WORD, ... 76

PART IV.

PAGE

THE PASTORAL MESSAGE SHOULD BE A WORD OF EXHORTATION, ... 109

PART V.

PRACTICAL ADVICE UPON PASTORAL PREACHING, . 143

CONCLUSION, ... 188

THE MINISTRY OF PREACHING

PREFATORY NOTICE.

THE writer of these lectures on *Pastoral Preaching*, Bishop Felix Dupanloup, was one of the most distinguished ornaments of the French Church.

Those who have read the *Memoir* of him, by the Abbé F. Lagrange,[1] will not need to be reminded how great a work he did, in the direction as well of improving the religious education of the young as of quickening the enthusiasm and increasing the earnestness and industry of the parochial clergy.

In many respects he reminds Anglicans of that great and good Bishop, Samuel Wilber-

[1] Since excellently translated by Lady Herbert.

force, of Oxford and Winchester; and the *Lectures* before us cannot fail to recall to the memories of those who had the privilege to hear them when first delivered, or who have since read them, the admirable *Ordination Addresses* of the latter prelate.

Not that there is any specific resemblance in details between the two, but that each is glowing with that pure earnestness in the *Master's* work, and that touching and tender love for souls, which belong to the essential character of the Christian Ministry.

It is hoped that these *Lectures* will be found very helpful to many among us; and that they may point out to many young preachers the right path, by which to attain excellence in their noble art.

For that *Sacred Oratory* is an art as well as a profession, and that with a *technique* of its own, and appropriate rules which must be

learned and observed, if eminence is to be attained, does not admit of doubt.

Nor can it be said that, notwithstanding a great and notable improvement in this respect during the last two generations, the condition of what Bishop Dupanloup calls 'Pastoral and Popular Oratory' among us is altogether such as to render a manual of this kind superfluous and unnecessary.

The reader will find here and there a phrase to remind him that the writer, who is bearing him on so vigorously upon the wings of thought, is of another Communion than ours. But such instances are very few, and are in no case such as to render the book unsuitable for the use of faithful members of the English Church. He does indeed go to the disciplinary Canons of the Council of Trent for directions to preachers; but then the admirable character and salutary effect of those regulations, put

forth by that Council to be observed by the parochial clergy, is fully acknowledged by historians of all shades of opinion, including those who are most strongly anti-papal.

Bishop Dupanloup died on 11th October 1878, at the age of seventy-seven years.

SAMUEL J. EALES.

PREFACE.

I PROPOSE to write upon Preaching; *i.e.*, on the Public Teaching of the priest to a large audience.

Nothing is more essential to the preaching of the Word of God than a certain character of elevation, of superiority to all personal considerations.

The priest who ascends the pulpit does not speak for the sake of speaking, or in order to please his audience, and see himself uselessly applauded by them. *His preaching is a ministry;* and it ought to contribute to a great result, that is, to the salvation of souls.

No speaking, then, needs to be more efficacious, and consequently more popular, than

his; for it is only popular speaking which is efficacious, because it is only popular speaking which is living and attractive, and has a real influence over souls.

What, then, is popular speaking? Are we to understand by it a style of address, inelegant, careless, even vulgar, which addresses itself exclusively to that section of the Christian auditory which is commonly called the people?

No; certainly popular speaking is quite a different thing from this.

Popular speaking is indeed addressed to the people. But what is understood, in a Christian sense, by this phrase, *the people?*

Is it the lower orders, the *plebs* of the Romans, the δῆμος of the Greeks?

No, this word has a sense at once grander and more liberal, more noble and more holy.

There has been, since the coming of Jesus Christ, one Christian people. As it used to be

said at Rome : *Senatus populusque Romanus*, so it is said now with a still greater dignity : *Populus Christianus.*

In this people, the humble and the poor have their place side by side with the great and the wealthy ; and they altogether form that which the Apostle calls the holy nation, *gens sancta*, the peculiar people, *populus acquisitionis*, which has within itself, by virtue of the Blood of Jesus Christ, something of a royal and consecrated quality, *regale sacerdotium.*

Such is, in the Christian Church, *the people* to which the sacerdotal address is to be made.

The Christian people consists, then, of the entire population, without exception, gathered in the sacred assembly ; because there all ought to receive the same address and the same teaching ; it descends upon them from the same source, and aims to raise them to the same heights ; there is then, to borrow again

from the Holy Scriptures their familiar and expressive phrases on the subject we are considering, there is then but one flock, of which the priest is the pastor ; one family, of which he is the father ; and it is composed of souls, which have all been purchased at the same price, and are all equal before God.

This is why the preaching of the sacred orator ought to be *popular*, that is to say, *paternal and pastoral ;* three words which refer to the same thing ; it ought to come from the soul of the speaker, and to go straight to the soul of every hearer, to penetrate and to occupy it.

It is then clearly understood that, in speaking of Popular Preaching, I do not in the least mean a preaching which is addressed only to the lower classes, and couched in unpolished language ; but one which is addressed to all, which is understood by all, and which

ought to enlighten all minds, and to touch all hearts. And that is, when thoroughly examined, the sense—a very noble one—of the word *popular*. When we say that charity is popular in France, we do not mean to say merely that it is pleasing to the masses, but that in France every one understands, admires, and loves it.

So also with Christian eloquence; it ought to be popular, that is to say, such that poor as well as rich, the learned as well as the ignorant, ought to be able to find in it enlightenment for their minds, and also sentiments and feelings with which their hearts have sympathy. But on that account nothing, it is clear, can be more different from that which is called *academic* speaking; and especially nothing can be more opposed to rhetoric and declamation.

The address from the Christian pulpit is, I

repeat, the address of a father who is speaking to his family, and who desires to be understood by all his children ; it ought not then to make itself in any way exclusive, or to affect expressions either coarse or too dainty, which do not come home except to the minds of a few, or which even shock all hearers ; because there are words which have no weight with any soul, and are scarcely understood even by the mind, so that they are absolutely vain. On the contrary, apostolic preaching has a striking language of its own which, while it is not beyond the comprehension of the masses, is at the same time also suitable for the cultivated intelligence.

From that fundamental and essential character are derived all the other qualities of popular preaching of which we shall have to treat.

In the first place, *clearness.* It is needful to

make ourselves understood by all. Nothing is worse than to pass on one side of or above our hearers, and to speak without being understood. Popular preaching has a language of its own, which is, before all, sharp, clear, and intelligible.

In the next place, *vivacity* and *directness:* the going straight to the object, straight to the action inculcated, straight to souls.

As a consequence of this, *movement* and *warmth* are needful. Soul must speak to soul, and heart to heart.

Besides this, *simplicity*, even *familiarity*, are necessary; but never to the point of vulgarity. It should remain always in a certain measure of dignity, and even of elevation. But mere phrases, however elegant, sonorous, and pretentious, find no place in this kind of eloquence. It is directed before all things, *ad rem* and *ad hominem* (to the object and to the hearers). It disdains borrowed ornaments; but it has its

own adornment, the beauty which belongs to it by nature. The right word, the word which exactly brings the thing it expresses before the hearer, and that which expresses most vividly a feeling or sentiment, is the word which it uses. It is, however, sometimes necessary, perhaps, for the sake of clearness or force, to employ expressions not quite elegant or grammatical. 'I prefer,' said the great orator of Hippo, 'that grammarians should criticise me rather than that my people should not understand me.' *Melius est ut nos reprehendant grammatici, quàm ut non intelligant populi.*

'What is the value to me,' he adds, by an ingenious comparison, 'of a key of gold if it does not open the door I wish, or what is the harm of a wooden one if it does?' *Quid prodest clavis aurea, si aperire quod volo non potest, aut quid obest lignea si hoc potest.*[1]

[1] *De Doctr. Christ.* L. iv. 24-26.

Nevertheless, popular preaching and popular eloquence is not in the least common, trivial, or coarse; and it would be a great mistake to suppose that workmen or peasants wish for this any more than townspeople. They regard themselves as offended by it, and it is as if they were little thought of by the preacher, and that he regarded them as not being worth anything better. It has been said, and it is true, that most people wish that the orator who is addressing them should speak better than they do themselves.

Besides this, preaching is intended to elevate souls, to elevate the people; it ought, then, to be more elevated than they, and it is in itself a noble thing. For it is important to notice that the Christian pulpit is always great by the nature of its subjects: 'The privilege of the preacher,' says St Augustine, 'is that he has always to speak about great and important things.'

Dictor est rerum magnarum.[1] 'All the subjects are great of which we speak,' he writes in another place: *Omnia magna quæ dicimus.*[2]

The true popularity of preaching consists less in its phrases than in its thoughts, sentiments, and animation; and when these are true, natural, and such as come home to those addressed, the real end of eloquence is attained, and sometimes its highest point of excellence. The grand criterion for ascertaining if one possesses a truly popular mode of preaching, and the best means in order to attain it, is what I may call the *keeping touch of the audience;* it is to go to seek one's own words in the souls that are listening to us; it is to feel and to see what suits an audience or what does not suit it; what it is waiting for, what it desires, what will make an impression upon it, and touch it to the very heart. And, in fact, whatever fine things we

[1] *De Doctr. Christ.* L. iv. 38. [2] *Ibid.* L. iv. 35.

may be able to say without doing this, we are losing our time and our trouble, and doing no good whatever, if our discourse is not *opportune*, 'in season,' as the Scripture says; and, if in default of that, all that we say glides over the surface of souls without penetrating into them.

Cicero, who knew what eloquence was, has described wonderfully well this fundamental talent of the true orator, and has thus shown in what a high degree he himself possessed it. Cicero, in fact, regarded as one of the first qualities of the orator that fine perception given by nature and perfected by exercise, which could discern the thoughts and feelings of an audience so as, to appropriate his own language: '[A man needs a natural gift rendered skilful by exercise], to enable him to trace accurately what those whom he is endeavouring to persuade in his speech are thinking, feeling, desiring, and waiting for: he ought to keep his

finger, as it were, upon the pulse of each class, order, and rank, and take account of their minds and sensations (*De Orat.* B. i. 122). The sagacity which knows how to discern this, is, he says elsewhere, the foundation of eloquence (*Orat.* lxx.). And he himself, being a scrupulous observer of this great principle of the art of oratory, spared neither reflection nor trouble to inform himself perfectly and completely of the opinions, views, and most intimate preferences of his hearers, so that he might adapt his discourse to them (*De Orat.* L. ii. 186).

Quintilian says in the same sense: 'The chief quality needful in the orator is judgment. . . . I say this deliberately, that in oratory no quality is more valuable than judgment' (B. ii. 14; B. vi. 5.). All the success of a discourse depends essentially upon that: the problem before the speaker is to present to his hearers the truth in a manner which is suitable to them

'so that the truth may please and may influence them,' *ita ut veritas moveat, veritas placeat*, according to the fine expression of St Augustine.

Ask of the orators who are truly popular their secret, and they have no other. For it is in this respect that a true orator differs from a mere rhetorician: the latter seeks in his own mind, and in that alone, what he ought to say, without troubling himself otherwise about those to whom he is going to speak: the orator seeks it before all in the minds and souls of his hearers.

Also a mere talker, a manufacturer of phrases, those especially who have written their discourse beforehand, and learned it by heart, are bound by it, and remain in the circle of their own personality and their own thoughts; and whether their audience comprehend their words or whether they do not, they change nothing of what they have written.

The popular orator, on the contrary, listens to and looks at the people while he speaks to them, and follows attentively on their changing faces the impression made by his words.

There is nothing more expressive, in fact, than the physiognomy of an audience, of a people, of a crowd. The true orator, with his eye fixed on the sea of faces which are before him, marks all their movements in order to control them; and he stops or goes on, he redoubles his efforts, he turns back again, he elaborates still further his proofs, according as he carries with him his auditory, and effects his object, or not. 'An eager and curious multitude,' says St Augustine, 'soon makes it evident by the most expressive movements, whether it has understood a speaker or no; and so long as that sign of intelligence and assent has not been given, it is needful to take

up the thought again, and display it to them under every variety of form.'[1]

There speaks the orator. As for preachers who carry their discourses in their memory, and who, in speaking, seem to give themselves a kind of individual satisfaction, they look to nothing else at all: it matters nothing to them whether they speak to ignorant people or to those who are instructed and cultivated; it is always the same discourse, they do not change a single word; if they remark that the auditory do not understand them, still it matters not to them, they give no new development, no explanation, no clearing up of the subject; that is not in the lesson they have learned. It is evident that nothing is less popular than such speaking as this.

That which I am enforcing here on the necessity of knowing well the thoughts and

[1] *De Doctr. Christ.* L. iv. 14, and ii. 5.

sentiments of those to whom one is speaking, politicians, who have so much need of eloquence, know well and practise. Not that the preaching of the Word can be called a diplomatic plea; but nevertheless it has its ingenuities, its sacred skill, without which there would be nothing in it of the art of persuasion. The tactics which I am recommending here were those which (if I may be permitted to adduce the example) were followed by the Abbé, afterwards Cardinal de Polignac in his conferences with Pope Alexander VIII., 'You always commence by agreeing with me,' said the Pope to him, 'and you finish by making me agree with you.'

Louis XIV. also said of the same Abbé, 'I have just been conversing with a young man who has always contradicted me, yet who has always pleased me.' This was the true art, the talent and even the genius of persuasion.

For what is a man of genius? He is a man who has known how to seize upon the thoughts, the aspirations, the needs of his age, and to express them strongly and eloquently; he is a man who, as it were, thunders and lightens, and who sometimes charms the age in which he lives by telling it eloquently what it is, what it thinks, what it wills, and even what it suffers.

And it has long been remarked that the most beautiful and most powerful conceptions of genius are always seized by the people.

The greatest of orators in ancient times, Demosthenes, was, above all, a popular orator. The people of Athens was for him the sole object. Demosthenes loved them and understood them so well. He knew their levity, their vanity, but also their generosity and their happy impulses; in speaking to them he addressed himself to whatever there is of greatness and of passion in the human heart;

not by vain declamations, but by energetic appeals to their generous sentiments; he drew his most brilliant inspirations from the purest patriotism; and his politics seemed to have their source in the deepest affections of his heart.

In the same way Pericles, as Quintilian records, resolved when he had to speak in public, not to let a single word pass his lips which could give offence to the people, and when he ascended the tribune he would say to himself: 'Remember that you are going to speak to men, to Greeks, to Athenians.' (B. xii. 9.)

But if the eloquence of the tribune, an eloquence of affairs and of action, needs for that very reason to be popular, what shall we say of the eloquence of the pulpit, which is still more an eloquence for a practical purpose, and which has much greater need to be efficacious and not unavailing, since it treats of interests

of greater importance. We Christians, in fact, as St Chrysostom said eloquently, 'Speak of great truths and live for great destinies.'[1]

Also the great masters of sacred eloquence, the Fathers of the Church, St John Chrysostom and St Augustine, show themselves always as orators, practical and popular, seeking for souls, speaking to souls, to all souls, and speaking to them a language simple, clear, vivid, animated, impassioned, which penetrates and persuades every one. Certainly their art is marvellously perfect, their language most correct and beautiful; but the turn of their phrases is not for them the chief inspiration of their thoughts; that which occupies them, that which interests them and renders them eager; that which they are anxious for more than anything else, is *the result;* the clear and solid statement of the faith when they are engaged in teaching, the

[1] *Magna loquimur, magna vivimus.*

persuasion and conversion of their hearers when in exhortation; we feel that with them a sermon is less a mere speech than an incentive to action, and that their preaching is truly a ministry. Their eloquence is paternal, pastoral, popular. These are the true evangelical orators.

Some pages of St Augustine and St John Chrysostom will explain better than I can the essential character of sacred eloquence. There were, among others, two occasions in particular on which, by one of those addresses such as I have been describing, simple, natural, coming from the heart, and flung, all burning and fiery, into the hearts of his hearers, St Augustine achieved two great triumphs of Christian and popular eloquence. This was the first. Valerius, the good Bishop, had bidden him to speak to the people of Hippo, in order to correct the abuse of indulging in too luxurious

and unrestrained feasting during solemn seasons. He took in his hand the Book of the Holy Scriptures, and read to them from thence the most vehement condemnation of this practice. He conjured his hearers, 'by the shame and the sufferings of Jesus Christ, by His Cross and Passion, not to destroy their own selves; to remember and have pity upon him who spoke of them with so much affection, the aged and venerable Valerius, who had charged him, in tenderness for them, to announce to them the truth.' 'It was not,' he says, 'at all the case that by weeping over them I caused them to weep; but while I was speaking, their tears flowed before mine. I confess that I could not then refrain from tears likewise. After we had wept together, I began to have good hope of their reformation.' After that St Augustine did not deliver the discourse which he had prepared, because it appeared to him no longer

suitable for the disposition they were in. Finally, he had the consolation to see the people obediently correcting their fault from that very day.

There was a second occasion on which that Father carried all hearts with him. He himself thus relates it: 'We ought by no means to suppose that a man has spoken in a grand and sublime manner when frequent acclamations and loud applause have been given to him. Witticisms of the lowest kind, and wordy enrichments of very moderate merit, easily obtain such a success as that; but lofty eloquence frequently overwhelms the hearers by its own weight, renders them even unable to speak, and reduces them to tears. Once while I was endeavouring to persuade the people of Cæsarea in Mauritania to abolish a custom of combat between fellow-townsmen, in which relations, brothers, fathers, and children, divided into two parties,

were in the habit of combating in public during many continuous days at a certain time of the year, and each one strove to kill him whom he attacked: I made use of the most powerful reasonings that I could devise in order to root out of the hearts and lives of that people a custom so cruel and so deeply seated. Nevertheless, I did not believe that I had made any impression, as long as I heard from them nothing but praises and acclamations; but when I saw them weeping, then I began to hope. Their acclamations showed that I had instructed them, and that my discourse gave them pleasure; but their tears showed that they were changed. When I saw tears rolling over their cheeks, I believed that this horrible custom, which they had received from their ancestors, and which had tyrannised over them for so long, would be abolished. . . . That is already eight years ago or more, and the people,

by the grace of Jesus Christ, have never again attempted anything of the kind.'

If St Augustine had weakened his discourse by elaborate and flowery ornaments, he would never have succeeded in correcting the peoples of Hippo and of Cæsarea. This is how Fénelon describes the truly prodigious triumphs of the popular eloquence of St Augustine. See now with what simplicity and with what a natural accent St John Chrysostom used to speak to his people. It is with pleasure that I recall here at the head of this work those pages so often cited, and which form so beautiful a pattern of that eloquence of which we are going to treat :—

'I entreat you,' he said to the faithful, 'to receive us with affection when we come to you, because we have for you the purest love. Yes, I feel that I love you with the affection of a father. If I have sometimes addressed you

with strong reproofs, it is because of the zeal which I have for your salvation. . . . Would you reject my word? Even then I would not shake off the dust of my feet against you. Not that I could wish thus to disobey my Saviour, but because the charity towards you which He has given to me would prevent my doing so. . . . But if you refuse to have any affection for me, at least have some care for yourselves, and renounce that unhappy lukewarmness with which you are affected; it will be sufficient for my comfort to see that you are becoming better, and that you are going onwards in the path of God's commandments.

We give you that which we have received, and, in giving it, we ask for no other return than your affection. If we are unworthy of this, yet, nevertheless, regard us with affection, and perhaps your charity will render us worthy. 'You love me, as I love you,' says St Paul to

the faithful, 'and I could wish to give up for you even my own life, if that were too little, for the preaching of the Gospel.'

How one feels in all these words the heart of a father! Nothing can be more simple, but how eloquent it is!

Another time, Chrysostom returned to his people after a short absence, and see with what a fatherly tone he addressed them:—

'You have, then, been mindful of me during my absence. As for me, it would not have been possible for me to forget you . . . even when sleep closed my bodily eyes, the power of the affection which you bear to me opened the eyes of my soul, so that, even when sleeping, I frequently imagined that I was speaking to you. . . .

'I should have preferred to return with the remains of my malady rather than to give any pain to your affection; for, while I was in the

country, you did not cease to address me with your regrets and your grievances. That was the subject of all your letters, and I am not less obliged to you for your complaints than for your praises, since to complain as you have done is indeed a proof of your affection. But since I am no longer ill, let us each give satisfaction to the other, so that, if it be possible, we should be mutually satisfied. For charity is naturally insatiable, and the continual enjoyment of the presence of those whom it cherishes has no other effect than to excite it the more. St Paul knew that well when he said, 'Owe no man anything, but to love one another, for that debt is always being paid, yet is never fully discharged.'

'You are for me,' he says again, 'in the place of father, of mother, and of children; you are everything for me, and I have neither joy nor grief which I feel as keenly as that which

touches you. It would not be possible for me to give account for your souls if I were otherwise than altogether inconsolable should you be so unhappy as to lose them, just as a father would be altogether inconsolable for the loss of a son, even if he had done all that was in his power to save him. That I may be one day found faulty, or one day justified at the judgment-seat of God, is not the most pressing object of my anxiety and my fear; but that you all, without any exception, may be saved, that you may all be happy for ever; that will be sufficient for my own happiness, and would be sufficient for it, though the Divine justice should reproach me for not having discharged my ministry as I ought.'

What language! What a soul! What affection! Whence had he learned that eloquence? From a Master whom he read and meditated over without intermission, and who is a greater

model still even than he of this popular preaching in the sense in which we understand it; that is, from St Paul. There is not one of the epistles of that great Apostle in which are not found those qualities, those utterances of the soul, which resound in its inmost depths. We will quote one or two.

In his Second Epistle to the Corinthians, he says: 'O ye Corinthians, our mouth is opened unto you, our heart dilates with tenderness. You are not straitened in our affections. Enlarge, therefore, your hearts to receive us. Though you should have ten thousand masters, ye have only one father—that is I, who have begotten you in the Gospel. I seek not your goods, but your souls. I will gladly spend and be spent for you.' And, in another place: 'Would to God that ye could bear with me in my folly; and bear with it, I entreat you, for I love you with a

godly jealousy. Do I not love you? God knoweth.'[1]

To the Romans he says,—'God is my witness that I speak the truth. I have profound sadness and continual sorrow in my heart, for I could wish myself to become anathema for the sake of my brethren' (c. ix.)

'Be ye towards me,' he says to the Galatians, 'as I am towards you. What has become of the time when you thought yourselves so happy to have me with you? for, I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? My little children, I travail in birth again until Jesus Christ be formed in you' (c. iv.)

'It is right,' he declares to the Philippians, 'that I should have this feeling from you all,

[1] 2 Cor. vi. xi. xii.

because I bear you in my heart; for God is my witness, with what tenderness I love you, in the bowels of Jesus Christ. Even should I be offered as a victim for your faith, I should rejoice in myself, and with you' (c. i. ii.)

But there is for us a higher model still than the Fathers or than St Paul; it is the Supreme Model, the Word become incarnate. Our Lord Jesus Christ, during the three years of His public ministry, He preached daily; and, if His method, His Divine manner in speaking, be studied attentively in the Holy Gospels, we shall see that never was speaking more popular. He hourly addressed Himself to the people, that is to say, to each and all—to Scribes, Pharisees, doctors of the law, as well as to women, country-people, and old men. He overlooked no one. He explained the highest truths, but in language the most simple, clear, and intelligible, and, at the same time, the most

noble, animated, vivid, and penetrating. He accommodated Himself, with Divine condescension, to the ideas, the feelings, the necessities, and even the language of those to whom His address was directed. He spoke to them of things which interested them, borrowed from them their familiar comparisons, and from thence raised them, step by step, up to the sublime mysteries, which, under that popular form, made the foundation of the preaching in the Gospels, as they ought to be of the sacerdotal teaching. Varied, full of metaphors, of movement, of deep feeling; taking all forms, exposition, dialogue, discussion, parable, direct address, the utterance of the soul, according as the subject and the immediate need of the auditors required—such was the preaching of the Saviour, and such ought to be the preaching of the priest, which is nothing but the continuation of that of our Lord, exhibiting the

same truths, and, so to speak, to the same hearers; that is to say, the whole people, without exception, and with the same object—the salvation of souls.

These examples, seriously considered; will tell us better than any description what is that eloquence which we call *popular*. But let us ask ourselves seriously, have the addresses delivered among us from the pulpit at all that character generally? The facts and the truth oblige us to say that it is not always thus; no, the teaching which falls from the pulpit is too often not popular; it does not take hold of souls, of all souls; and I speak here, in the first place, of great discourses—of the solemn and dignified teaching which echoes from our principal pulpits; very frequently nothing, it is well known, is less popular than that preaching, and on that account nothing is more inefficacious and more sterile. But I speak also of

the ordinary pastoral preaching, of that which congregations hear most often, and which therefore ought to have the most influence over them. But if we inquire into the truth as to this preaching, and whether it is really preaching to the people, what do we find? Too frequently that it is quite the reverse. There is not wanting in that preaching another kind of merit than that of popularity; but without *that*, other merits are of no value, and do no practical good. And it happens, on this account, that from the want of a practical character which all can appreciate, a character which is essential to a sermon, certain fine discourses lose all their charm, and are not only useless, but wearisome.

Who is there of us that has not known many men, virtuous and intelligent, even very able, say,—'In truth, I know not how it is, but I am no longer able to endure sermons; they fatigue

me.' There is assuredly some injustice in this complaint, and the preaching thus blamed would merit to be less severely characterised. But too often also, in place of finding in our sermons and addresses the simple and practical tone of popular preaching, are they not couched in language which cannot be understood without some trouble? And I am not the only one who has the courage thus to find fault. 'A dull and spiritless phraseology, a hundred times repeated; a desultory mixture of rhetoric, of philosophy, of art, of metaphysical or mystical language, of which no one can comprehend anything; a monotony capable of sending to sleep even those who have lost the habit of sleeping. In truth, I believe that I should do better not to attend these sermons; but, for the sake of good example, I resign myself to submit to them.'

By no means let it be thought that I go as

far as men of the world, or even as men of the Christian world, in casting reproach on the mass of preaching; there have been, there are still at the present day among our sacred orators, preachers truly popular.[1]

Father de Ravignan, for example, was one of these. Whether he was preaching at Notre Dame, or addressing ladies, or workmen, at the Conferences of St Vincent de Paul, his apostolic

[1] Bossuet and Fénelon were orators truly popular. A great number of Bossuet's sermons, in the state in which they have been published, are only sketches rapidly thrown on paper, after they had been laboriously thought out. 'My sermon is finished,' he would usually say; 'all that remains for me to do is to find the words.' And he found them in the pulpit, or he committed himself to God, after having long and seriously meditated his subject, in the confidence that He would bestow upon him the words needed at the time of preaching. It is only a small number of his sermons which have been, according to his own phrase, 'written after having been preached.' Bossuet at the Court and in his Cathedral, as in the smallest churches of his diocese, was always a popular preacher, in the sense that he always suited his language to the capacity of the hearers to whom he was preaching the Gospel.

Fénelon used to preach according to the same principles.

soul always won over his audience, notwithstanding the tendencies of his mind to abstract thought, and inspired in him the tone, the accent, the turn of thought, and even the very teaching that it was necessary to give. We may say the same of Mgr. Frayssinous and of Père Lacordaire, whose eloquence, so unapproachable in its originality, but so popular in its tone, has thrown so many fruitful seeds into the souls of the young. But without

His dialogues on pulpit eloquence show that, like Bossuet, he demanded of the preacher before all things *simplicity* and *reality*. We have remaining from his pen only certain set sermons composed for solemn occasions. He is never known to have set himself to prepare studiously in his library his oratorical effects, under any other circumstances. Whether in the missions, in which during his youth he sowed the Word of God so freely, and with such abundant fruit, or, at a later time, in his almost daily preaching at Cambray, or in other parts of his diocese, his constant method was to speak to souls simply and familiarly, caring more what he had to say than for the way in which he should say it,—bringing to the pulpit truths meditated beforehand, and not phrases learned by heart.

citing names so illustrious, I have on my lips, though I abstain from pronouncing them, out of respect for their modesty, the names of several pious and eloquent curés, truly worthy in that respect of their pastoral ministry, who break each day to their flocks the bread of Gospel teaching, in a manner as simple as it is eloquent and effective. But it is none the less true that I put my finger there upon a very delicate spot—one of the weak sides of preaching among us, and perhaps the fundamental reason of its too frequent insufficiency : it ought to be before everything popular, and it is not.

Well ! I greatly desire that it should become so. I should wish to draw to that all-important point the attention of those who are charged among us with that great ministry of the Word. I should wish to describe by what art and by what means it is possible to succeed in giving that character to it ; and, in the first place, I

mention here two of these, to which I shall return more in detail, but which it is well to indicate at this point, in order to make more clear the general idea of Popular Preaching that I shall endeavour to lay down.

The source of that Popular Preaching, where is it to be sought? It is in the soul, in the heart, in the affections; nowhere else. In order to take the form, the tone, the persuasive accent, that I point out here under the name of *Popular* Preaching, it is evidently needful to love those to whom one is speaking, to be animated by zeal for their salvation, to wish for their souls, and that at any cost. Thus in principle, and, to speak briefly, the love of souls in the heart of the Priest, is the great master who will teach that precious art of which I wish to treat in this essay. I add, with St Augustine, that it is necessary to join with that zeal for souls something more, which is an easy

thing if we have really that zeal in our hearts —viz., preparation and labour. In general, *a sermon which costs little trouble to compose costs much to understand; and,* on the other hand, *that which costs little is worth as much as it has cost.*

That great genius, St Augustine, who talked to his people in the simple and popular way which we have noticed, did not hesitate to make this avowal: 'What I say to you has cost me much labour and research; but,' he adds, with the apostolic heart which he had, 'let that labour only bring forth fruit in you, and my soul shall praise the Lord.'[1]

I shall explain all these things in great detail: but what I have wished to do now is to make it clear what we require when we ask for Popular Preaching: and what is that forgotten art, that great and precious method which shall

[1] Disc. iv. on Ps. ciii.

set free Pastoral Preaching from that conventional tone, cold and monotonous in its trite solemnity; from those generalities, those abstractions, from those vague statements, a thousand times repeated, arranged in a fixed manner, which is always the same, under certain unvarying titles and divisions, adapted, it would seem, from the fixed forms drawn up in manuals for preachers, as Fénelon complained, even in his time. Yes, it is needful to abandon those disastrous mistakes; it is needful to put into the preaching of the Word that fire and vividness which go direct to hearts because they come from the heart; which take hold of and penetrate souls, which enlighten, soften, win over, and convert them. Then, and then only, the sacred orator, that is the pastor, will be truly that man of God, that messenger of the Lord, to whom all listen with religious respect, and who influences, sways, and directs at his

pleasure, the audiences who listen to him, according to the fine expression of a poet, who seems to have painted line by line the preaching of the Word, as I ask for it here, and to have drawn the portrait of the popular orator :

> *Tum pietate gravem ac meritis si forte virum quem*
> *Conspexêre, silent, arrectisque auribus adstant;*
> *Ille regit dictis animos et pectora mulcet.*[1]

This is eloquence, of which a Greek poet, Euripides, has said, that it is the ruler of souls :—

> Πειθω δέ τὴν τύραννον ἀνθρωποις μονην.[2]

[1] Virg. *Æn.* I. 151. [2] *Hecuba*, v. 775.

INTRODUCTION.

The Ministry of Preaching.

INTRODUCTION.

I READ lately, in the Gospel of St Luke, a saying at once simple and profound, of which I wish to speak to you. This saying is:—

Semen est verbum Dei . . . quod cecidit in terram.

The seed is the Word of God which fell upon the ground.

In reading this verse of the Evangelist, I said to myself: There is then on earth a divine Word, the very Word of God. It is this that the Faith teaches us.

And why should it not be so? Why should not the Word of God make itself heard by men? Is not man created in the image and likeness of God? Has he not received from God intelligence to understand Him, a heart to feel, and ears to hear?

Yes, gentlemen; but that is none the less a wonderful thing. Since, as the Holy Scriptures tell us, God is in heaven; and as for men and the sons of men, they are on earth, and are placed in the depths of this vale of tears: does it not appear at once that there is an interval, an immense separation, between man and God? At this distance, how can

they approach and communicate with each other? The meetings in Paradise, and the familiar conversations of God with man in his innocence, lasted but a short time. By sin these happy meetings were broken off, and the separation once made, the interval between God and man became an abyss which seemed incapable of being crossed: *Chaos magnum firmatum est inter vos et nos.*

And, as time went on, man less and less understood God: the chaos was filled with a frightful tumult, the noise of the crimes of earth cried towards God, as say the Scriptures: *Clamor multiplicatus est et peccatum aggravatum nimis.* And at the same time the noise of God's thunders threatened and struck the earth: *Vox tonitrui ejus verberabat terram.*

All then was lost; there was no hope for man below; when all at once the vast gulf was bridged, the deep, dark, stormy chaos was visited and illumined by the Voice of God. The very Word, a mysterious and all-powerful Voice, became a Mediator between God and man. How did that come about? It was thus:

There is in God a Voice eternally subsisting, necessary, infinite, living, substantial; this Voice is God, and is called the *Word.*

In this Word, in this Voice, was Life, and the Life was Light, the true Light, original, primitive, the ever-burning source of light; the Light which lighteth every man that cometh into the world: *In ipso Vita erat, et Vita erat Lux, Lux Vera, quæ illuminat omnem hominem venientem in hunc mundum;* since the intelligence of man can only be made luminous by the divine light.

And this Word, this Voice, this Light, this Life eternally subsisting in God, has come upon earth: *Cecidit in terram;* so we can say, *since the Word became Flesh.*

In the beginning was the Word, and the Word was with God, and the Word was God: it is by that, you know, that S. John gives the key-note to his gospel, as Bossuet said: *And the Word became Flesh, and dwelt among us, and we have seen His glory, the glory of the Only Begotten of the Father, full of grace and truth.*

There, gentlemen, in a few divine words, is the whole secret hidden in the bosom of the Father, *in sinu Patris,* from all eternity; there is the whole economy of the eternal plan, the whole mystery of the creation and redemption of man.

From the eternal bosom of God, crossing all space and every abyss, the Voice, the Word has come upon earth, *Verbum caro factum est;* and, to make Himself the better heard by men, He has taken the nature of men; He has become Flesh: the Divine Voice, by this deep and truly unspeakable mystery, has become a human voice: but what a Voice! And what progressive phases has it gone through in order to reach us!

The Apostle S. Paul, in his immortal Epistle to the Hebrews, has marked, so to speak, every action of this divine Voice in the world.

He came first, in ancient days, under a thousand different forms, in early and beauteous manifestations; under the law of nature, then under the written law; first by Adam and the Patriarchs, then by Moses and by the Prophets: *Multifariam multisque modis loquens olim Deus patribus nostris in Prophetis.*

Then at length, in the fulness of time, this Voice, which had spoken to the world by its messengers, came Itself to speak: *Novissime locutus est nobis in Filio.*

When It spoke by Its messengers, this Voice had in Its accent somewhat of power and terror: *Vox Domini in virtute;* It rang out in its majesty, like a divine thunder: *Vox Domini in magnificentia;* It rang out over the seas, over the mountains, and through the deserts: *Super aquas, super cedros Libani, in deserto.* And wherever It was heard, It shook all things: *Vox Domini confringentis cedros, concutientis desertum;* It moved the bowels of the earth, and laid bare the hidden things: *Revelantis condensa.* It was the Voice of *fear.*

But when It descended Itself, to be in the midst of men here below, It was the Voice of grace and love, as well as the Voice of truth: *Plenum gratiæ et veritatis.* It flowed from the lips of the Word-made-man with a divine sweetness, sweeter, says Holy Writ, than the sweetness of honey. It was as a dew upon the earth: *Dulciora super mel et favum. Stillæ super gramina.* The divine Word went to and fro seeking men, and finding, in order to speak to them, a language which had never yet been heard; accents of love and tenderness, as well as of infinite depth and brilliancy. His most simple discourses were like stars in the midst of the deepest darkness, lighting up from afar the darkness of men's minds and their inmost hearts.

Since His Voice was a Voice of truth, *Verbum veritatis*, It was also a Voice of light, *Verbum lucis;* and a Voice of faith, *Verbum fidei.* In fact, all truth is in God, for God is Himself the

Truth; but this truth, hidden in the depth of the unapproachable light of God, is the Voice; it is the Word who manifests it, and it is by Him that the divine Voice, that the Word, lightens every man that cometh into the world: *Verbum veritatis, Verbum lucis. Lux vera, quæ illuminat omnem hominem.*

And this light also has its divine power. It dazzles, astonishes, casts down, and renders powerless every intelligence which would exalt itself against the majesty of God, and bows it with power and yet with gentleness beneath the bright yoke of faith: *Verbum fidei.* And this Voice of light is also a voice of grace, *plenum gratiæ;* it purifies at the same time as it illuminates; it cures the hearts that it touches. This it is that has spoken to men the great revelation of salvation, the mysteries of redemption, of man's reconciliation with God, of the joining of heaven with earth: *Verbum gratiæ, verbum reconciliationis.*

And by this it was essentially for man a voice of life; it revealed, it even brought life to him—life not only for the body, but, above all, for the soul—a life not of earth, but of heaven—life supernatural, happy and eternal, that participation in the divine life with which God wills to gratify and glorify man, and which is the crown of His creative and redemptive work: *Verbum vitæ æternæ.* And by it indeed this Voice—this Voice of truth and light, of grace and salvation, of life and life eternal, was the divine answer to all the needs, to all the cries, to all the distresses, all the aspirations of humanity, to all its tears, and to all those unconquerable hopes placed by God Himself in the depth of human souls: this was the Voice of supreme consolation: *Verbum solatii.* But, strange

to say, it was also *Verbum crucis*, the Voice of the Cross. Yes, man saw on the Cross the eternal voice expiring, the life in death, the light in darkness. This was to the Jews a stumbling-block, to the Gentiles folly, *scandalum . . . stultitia*; but this was the power of God: *Virtus Dei.*

In this supreme sacrifice of the Word of God was that definitive force which decided the conquest of the world. The Divine Word on the Cross, hanging there between heaven and earth, uttered to God and men words that none could resist. From this Cross His voice went forth with a magnificence of light that flooded the whole earth. Four or five words, pure rays emitted by the sun of truth, illuminated all things, and that which the Word had said was realised: '*When I shall be lifted up above the earth, I will draw all men unto Me.*'

That, gentlemen, is the first mystery of the divine Voice on earth. I go on to the second.

It is that this divine Voice has been entrusted here below to human lips. It is that from the lips of Jesus Christ, who was this very Voice, who was the divine Word incarnate, it has passed on to our lips, to us, mortal men, but who carry on here below the work of Jesus Christ.

It is that there is upon earth a human ministry which is founded upon the divine Voice. Yes, there are in the world, taken from the midst of humanity, and set apart for the ministry, men whose function, whose great mission here below, is to hand down from generation to generation the Voice of God, and that up to the end of time, even to the consummation of the ages.

You know, gentlemen, that before He ascended from earth to heaven, before He returned to the bosom of His Father, the Son of God made man, the Word Incarnate uttered a last charge, *novissima verba;* and what is the last word of the Voice of God on earth? It is this: '*All power is given unto Me in heaven and in earth: go forth therefore. As my Father has sent Me, even so send I you: Go and teach all nations, tell them all that I have taught you: and lo, I am with you alway, even unto the end of the world.*'

Such was the last utterance of the divine Word upon earth. When those words had been spoken, He ascended into the heavens. And since then, the Voice of God cannot again be silent here below. It has ascended into the heavens, but yet it dwells here below, abiding upon the lips of men. There are men whom it has invested with its own mission on earth, to whom it has said, Go and teach; go and let nothing stop you; go, preach to every people, every tribe, every nation, every creature. That which I have told you secretly, that proclaim upon the house tops: *Prædicate super tecta.* Teach all that I have taught; carry My Gospel and My Voice to the end of the world, and until the end of time. 'I am with you even to the end of the world.'

And what Jesus Christ bade His apostles to do they have done; and they do it still, and they will do it always.

There have been ever since that time upon the earth Pastors, Doctors, Evangelists, Apostles — *Pastores, Doctores, Evangelistas, Apostolos*—and there always will be. By the all-powerful virtue of this Voice of

Christ, the eternal Word, men have been able to say, *Pro Christo legatione fungimur.* We are the representatives and ambassadors of Christ in this world. We bear the Voice of God upon our lips; and it is God that speaks by our mouth. *Tanquam Deo exhortante per nos.* For we do not speak our own words; we speak and transmit the Divine Voice; we are the depositaries and ministers of it. We speak because we have been sent to speak; because it is our mission to carry everywhere and to all men the Divine message. *Sicut misit me Pater et ego mitto vos. Prædicate omni creaturæ.* We speak, we instruct, we reprove, we condemn; and that, *opportunè, importunè;* whether men listen to us, or whether they listen not, whether they obey us, or whether they persecute; since we cannot keep silence about that which we have heard from the Son of God: *Quæ audivi, hæc loquor*; and each one of us ought to say, Woe is me if I preach not the Gospel! *Væ mihi, si non evangelizavero.*

And now, gentlemen, who are these men who are charged here below with this great ministry of the Word, with this high mission of Christ? Who are the Apostles, Evangelists, Pastors, the Doctors of the world? That office, gentlemen, is yours. You are nothing but the ministers of Christ upon earth; but you are that. There is the very reason of your existence as Priests; in that consists as well the entire honour as the great burden of your priesthood.

I ask you, Is it not the highest honour, but also is it not a most weighty burden? And I ask you again, Is there not a supreme obligation upon us to raise ourselves, so far as depends on us, to the height of

such a noble mission? Being organs of Jesus Christ, ministers of His message, can we, without treason, let this message falter upon our lips? Can we with impunity weaken it or degrade it by our fault, by voluntary negligence, by sloth and feebleness, by unworthiness of personal character? Ought not this message of God, as it passes over our lips, to preserve its own character, and to make itself recognised by the signs of nobility which belong to it?

Surely that is evident.

It is imperatively necessary, then, for us to study and to know, as far as human infirmity may, how we can preserve, to the message of which we are the bearers, its august character. Well, it is this that I wish to consider with you, gentlemen, in this conference. Fifteen years have I meditated for you, and, I may tell you, it is forty years since I began to meditate for myself, on this great subject; and all the experiences of my life, of pastoral ministry, of the needs of souls, and of the perils of the Church in modern society, have only confirmed me in the thoughts which I am going to lay before you, in the maturity and gravity of the most deep and serious reflection.

Nothing will be farther removed from a treatise on rhetoric, and from the common precepts of the art of oratory, than what I propose to say. We have to do with quite another message than a human message; we have quite another effect to aim at, quite another end to attain than those pursued by the orator upon merely human subjects, although we have in reality nothing to say here that does not enter into the highest rules of the art.

What characteristics, then, ought the pastoral message always to have, and especially at this time, with regard to the difficulties of the age in which we live? This is my answer:—

Before all, gentlemen, the pastoral message should be a LIVING message;

The pastoral message should be, in the second place, an INSTRUCTIVE message;

In the third place, the pastoral message ought to be an APOLOGETIC message;

And in the fourth place, it should be an EDIFYING message.

That, gentlemen, is what I wish to show you with as complete a thoroughness as I am capable of. I will conclude by a more technical section, in which I shall try to offer you, after the example of the greatest masters of pastoral teaching, some advice, from which you can choose according to your aptitudes and your tastes, but all of it useful for consideration, upon practical methods for giving to your message these essential characteristics.

PART I.

THE PASTORAL WORD OR MESSAGE SHOULD BE A LIVING WORD.

BEFORE all, gentlemen, I have said, the pastoral message should be a living message, a word of life. And that is, observe, the starting point of all we are going to say. From that we shall deduce everything.

Yes, it must be a living message: there is the foundation, the essential character, the very nature of such a message.

Why?

Let us look at things from a high point of view, and in the light of all great Christian teaching.

What are you, gentlemen? The ministers, the ambassadors, the prophets, the apostles of a religion, of a Church, which is nothing less than the Church of the living God: *Ecclesia Dei vivi.*

Our God is a living God: that is the name which He loves to give to Himself: *Hoc est nomen mihi in æternum.* He is the Author and the Father of life.

His two great works, what are they? Works of life, nothing else. The work of creation, that is life given to the world and to man, who is its king. And the work of redemption, that too is a work of life. It is life bestowed again upon man. For man, you know, had lost life: in separating him from God, who is the Life, sin had cast him unto death.

Redemption (the Holy Scriptures do not define it

otherwise) is life given to the world: God sent into the world His Son, the Redeemer, that we might live through Him: *Filium suum misit Deus in mundum, ut vivamus per eum.* And He came, that the world should not perish, but have eternal life: *Ut non pereat mundus, sed habeat vitam æternam.* 'I came,' He said Himself, 'that they might have life, and that they might have it more abundantly': *Ego veni ut vitam habeant, et abundantius habeant.* And so, gentlemen, the essence of Christianity is life; and see to what a degree everything is life in Christianity.

It was the Founder of Christianity Himself, the Saviour, who said, I am the Resurrection and the Life: *Ego sum Resurrectio et Vita.* I am the Way, the Truth, and the Life: *Ego sum Via, Veritas et Vita.* And Who has said again: I am the living Bread that came down from heaven: *Ego sum Panis vivus, qui de cælo descendi.*

The bread of life, that is, the Eucharist, which gives life to the world: *Panis vivus, qui dat vitam mundo.*

And there is also a living water, which springeth up unto eternal life. That is grace: *Aqua vitæ salientis in vitam æternam.*

And there is, to preserve and carry on to the very end these mysteries of life, the Church of the living God: *Ecclesia Dei vivi.* And the temples of the living God: *Templum Dei vivi.*

And in this Church, in these temples, there is the Word of life: that is its proper name: *Verbum vitæ.* Why 'the word *of life?*' Because it should give life. It is a living Word, because it should be life-giving; that is its name, its especial virtue. Life cannot come but from life. This Word is intended for one purpose

only, to make us the sons of the living God : that is its essential object : *Filii Dei vivi.*

And in conclusion, that is why, gentlemen, you, who are all ministers and organs of this word, ought to have a word of life, a living word, upon your lips.

And thinking of this, St Paul did not fear to tell you that you are precious vessels containing the word of life : *Verbum vitæ continentes.*

Such, then, is your mission, such your work, such the essential character of your message : it ought to be, before all, a living and life-giving message. And to convince you still more thoroughly of this, consider, gentlemen, the very names you bear.

You are *Pastors.* Well, everything is expressed in that name. The word *Pastor* comes from *Pascere,* to feed, to nourish, to give the food and nourishment which sustains life in the soul.

But the food of life for souls, the food they need and demand from their pastors, what is it? It is the Word—the Word of Life. That is the bread by which they live, said our Lord : *Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.*

And here is revealed a great and beautiful doctrine namely, that the Word of God in the Church is a bread of life, a means of life, like the Eucharist.

The great Origen, said Bossuet in his panegyric of St Paul, did not fear to tell us that the Word of the Gospel is ' like the Body of our Lord, the food of our souls : *Verbum est nutritorium animarum.* What does that mean? Here is the root of that thought : it is that the eternal Wisdom, which is begotten in the bosom of the Father, is rendered cognisable to us in two ways. It is made known to the senses in the Flesh

It took in the womb of Mary; and again, it makes itself known by the divine Scriptures, and by the words of the Gospel. It is there, in fact, that we see that Jesus Who talked with His Apostles. He lives still for us in His Gospel, and He still dispenses there, for our salvation, the Word of Life.'

That is also the beautiful and consoling doctrine formally taught by St Augustine.

And you all know, again, the beautiful words of the author of the 'Imitation.' 'There are two things that are, above all, necessary to us in this life, and without which life would be to us unbearable and impossible: these are the Word of God and the Sacrament of the Eucharist. These two Tables are equally necessary for the sustenance of our souls. I render thanks to Thee, O my God, both for this table of Thy holy Altar, where I find the precious Body of Jesus Christ, and also for this other table, where I find the holy doctrine that Thou givest by Thy prophets, Thy apostles, and the doctors of Thy Gospel.' (*Imitation,* lib. iv. c. xi.)

But you are not only Pastors: you are also *Sowers,* said Jesus Christ. For the preaching of the Word of God, that comes from your lips, is a sowing: *Semen est Verbum Dei.* And you all know the wonderful explanation that our Lord Himself has given of this teaching. What is it but a sowing? This little grain, it is wonderful how in it are hidden in germ all virtue and all power: it is a wonderful mystery of life: all life, all being, with all its gifts, will come from it. There is in it a strength, a power, fruitfulness that is in truth divine.

Thus your word is a sowing. There are treasures

of life hidden in it. Cast into souls, it will germinate and ripen there; it will nourish them and give them life. *Enutritus verbis fidei . . . Eloquium tuum vivificat me.*

You see, then, that everything in the Gospel tells you that the message entrusted to you is essentially a word of life, and, in consequence, a living word. Since its purpose is to give life, it is not itself if it does not fulfil that purpose; if it does not give life to souls, create in them, nourish and develop in them the life of faith, the life of grace, the life of virtue, or renew that life if it is extinct.

And notice carefully, gentlemen, that this work upon souls, this the essential end of your preaching, the amelioration, the elevation, the giving of life to souls, is not one of those external works which can be done by material means. No, it is an essentially moral work, which is carried on in the depths of hearts; it is entirely a work of intelligence and of light, a work of persuasion and love. It needs, then, not material means, but the word; the living and penetrating word that St Paul so well described when he said: *Sermo Dei vivus et efficax, penetrabilior.*

Doubtless external actions and material means have also their part in the pastoral ministry; but the Word of Life, in dealing with souls, is the indispensable auxiliary in every action: it is, so to speak, a divine lever by whose help we can raise everything, a powerful goad by which to rouse all, and drive everything forward; I myself could not conceive of a pastor of souls who was not a man of exhortation as well as a man of action; or rather, with the true pastor the word of life, *verbum vitæ*, the living word,

is his most powerful means of action. On it depends, in the highest degree, the life and fruitfulness, or the barrenness, of his ministry.

Certainly every pastor should be a man of action, a man of prudence and of prayer; but the Scriptures say expressly that he should also be a man of speech, and of powerful speech: *potens verbo*, at the same time as *potens opere*.

But let no one take fright and say: Cannot anyone be a good pastor except he is a great preacher? No, I do not mean that; and, perhaps, even such a person as is usually called a great preacher would not have that eloquence, that living word, that I ask, and which is necessary.

No, if the Priest would know how to speak, because the ministry of the word has been entrusted to him, he must not be a maker of phrases, nor an empty rhetorician; and the eloquence which befits him is not that which is only given to fortunate and rare genius, or to clever artists; it does not consist of rhetorical, ornamented, and academic speech. The speech which befits the Priest is of a kind that every one of you may have, provided that he be not *impeditioris linguæ;* provided, I must add, that he have heart and soul, that he know and love his work, that he know his duty, that he love his flock; provided that he be truly Priest and pastor, pastor and father; it is simple, lively, familiar, paternal speech, that which goes from soul to soul, that I call the living word, the truly pastoral address. Not that this pastoral message, which is the ordinary ministry of the priesthood of Jesus Christ, which is most universally and most regularly dispensed in the Church, and is,

so to speak, the daily bread of the faithful—ought not to have its dignity as well; but that is a dignity peculiar to itself.

This message has, in fact, a nature, a character, an accent, a life, which belongs to none but itself, and which should be found in every form of preaching—lecture, homily, sermon, catechising, address, and special discourse; and it is precisely this character, this accent, this life of the pastoral message, from which comes all its efficacy, and which I should wish to thoroughly explain to you. I wish, by a few simple, practical, but important observations, drawn from actual facts, to show you what part preaching ought to discharge in the pastoral work; what kind of eloquence, and even in case of need, what great but easy eloquence, befits this ministry.

Before and above all, gentlemen, I say that for this end the pastoral message must be a living word; and that because it is an action, and an action giving life. Notice that it is so much an action that the Scriptures call it a ministry: *Ministerium verbi.* The truth is, that the Priest does not speak for the sake of speaking, to charm the ear, or to utter phrases: he speaks to fulfil a ministry, the gravest and most serious possible, a ministry of life and of moral action, which reaches the depth of the soul, with the free concurrence of the soul, by conviction and persuasion; and that is why, before everything, we have need of speech, which is the great spiritual and moral instrument of life, the noble organ of the soul, which addresses itself to the soul alone; the living word, which reaches the depth of the soul, which moves, lightens, guides, trains and subdues, without render-

ing it servile; to create and establish in it life, the life of faith and of grace, or to increase this divine life. That is the secret of those words, by which the Holy Spirit declares to us that the priest should be a man of speech as well as of action, of powerful speech as well as of powerful action: *Potens verbo et opere.*

Gentlemen, we shall have to consider well what you need to be when among your parishioners; we shall never find that you may be anything but this: pastors, fathers, men charged with feeding and guiding souls, who have received from God an empire of grace over these souls for their salvation, who exercise this empire by the word. Ah! a message which has such an end, and which has no other, is evidently an action, a government, a ministry. And that is why I have told you, and shall continually repeat, that the speech you need, before all, is not artistic, academic speech, not mere oratory, but living, life-giving, earnest, and startling—a paternal and pastoral message that presents itself with authority, falls on the ear with weight, and, in its firmness and its natural dignity, penetrates with force and gentleness into the very depth of the soul.

And I must add that a simple, living, natural address, everywhere so powerful, has nowhere more efficacy and more power than in pastoral ministry in a parish, because that nowhere else does the preacher know better to whom he is speaking, nowhere else does he have the hearers more under his hand, nowhere else can he strike with a surer aim, and reach the mark instead of beating the air. It is indeed to this word, less as it is than as it should be, that may be applied the words of the prophet,—

'As the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, so shall *My word* be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

There is the truth, gentlemen. Speak otherwise, and whatever the fashion of your speech, if you had all the talent and all the success in the world, the result would be unsatisfactory; your voice would be *Æs sonans et cymbalum tinniens*, and not *Sermo Dei vivus et efficax*.

From this point of view, which is alone the true one, and which governs everything here, flows all that I have to say to you on the other characteristics of the pastoral message.

II.

It follows from this that, before speaking, you must always be well and strongly grounded in the essential nature of your ministry, that you must see and desire the true end of the pastoral message, must think of souls —nothing but souls; of the life that you should impart to them, and the good that you should do to them. Never, then, propose to yourself an adventitious or unworthy end, such as to satisfy a vain curiosity, to preach your own self, or simply to fulfil a function. You must always speak for a priestly, an apostolic, a paternal end, to enlighten, to touch, to make an impression upon, to reach, and to hold souls; and you must never be satisfied with yourself without having obtained this result.

It follows then that the pastoral message should never be a word spoken in the air, as St Paul said, *aerem verberans;* it should be neither vague nor empty, but precise, direct, always *ad rem, ad hominem.*

You must speak *to* your hearers, *for* your hearers, and not simply *before* your hearers.

This, gentlemen, is of the first importance, and besides, is so evident, that it seems superfluous to insist on it, although the neglect of it is one of the commonest faults of the pulpit, and the most destructive of all life and usefulness in preaching.

A man speaks before his hearers, not to them. He does not sufficiently think of their souls, their present and pressing needs; he does not give to his preaching a fixed end; he rests on vague generalities which apply to no one, which may be uttered at any time and everywhere, before any kind of audience. Such preaching is not, evidently, and never will be, a word of life; it produces nothing, and will never produce anything.

What it ought to be is just the contrary. There needs always a direct and precise end in preaching, and, so far as possible, the preacher should depart from the abstract, and personify things; and to that end *he should seek inspiration for what he wishes to say in the very souls of those to whom he is speaking.* That alone gives to preaching its true inspiration and its life; and those turns, those traits which stir and penetrate; the *penetrabilior* of St Paul. That is the great secret, gentlemen. Men who undertake the ministry of the word in a serious manner never understand it otherwise; they do not speak for the sake of speaking, but to touch, to convert, and to save souls.

What, on the contrary, is too commonly the wont of speakers? They set themselves in the presence, not of their hearers, but of their own mind; they never regard the minds of those who listen to them: they speak and answer only to their own thoughts. What is the result? It is that souls never answer them, because they have never themselves spoken nor addressed themselves to souls. Why is it, for example, that most of the sermons that young clerics preach in the Theological College are without life, and find no hearers? Is it that they are badly written? Sometimes, on the contrary, they are written exceedingly well. But these young men have never been into the depths of souls; they have done what was the most they were yet able to do, having no experience; they have sought in their own minds, and not in souls, for their sermon, and their sermon remains only in the air: *Aerem verberans.*

Someone once told me: When M. le Curé wishes to make a sermon, he is unbearable; when he gives advice, he does it admirably. Why? Because, in his sermons, this good *curé* used to lose himself in generalities, vague, perhaps solemnly wearisome, without application, and without precise bearing; while, in his counsel, he had a definite purpose, he spoke *ad rem, ad hominem.* Assuredly I do not mean to say that he should never, under any circumstances, give his words the strict form of a sermon. No, that has sometimes a good effect, and may well serve as the pastoral address on certain great festivals; but even there, in his great sermons, he ought, under pain of effecting nothing, to give to his preaching some positive end, some fixed intention, so that his

address may be felt to be real and living. But for all that, I maintain and repeat, he should never, neither in a great sermon nor in a little one, cease to think of the souls of his hearers. It will never be with impunity that you turn from them even for an instant your mind or your heart. I will say even more. We ought to look at the truth we preach to them only with respect to them and as regarding them. To preach the truth abstractly and in the air, is to sow in the air without looking where the seed falls. It is in truth a kind of folly. Was it not that with which our Lord reproached the sower of the Gospel? He sowed, or rather he cast his grain upon the wind, without caring that the greater part of it would fall on the stony ground, on the high road, or in the midst of thorns, while he should have carefully endeavoured to cast the grain only where there was good soil, since there is always some. There the pastor, too, should sow, and then the word is a seed of life unto life. Otherwise it is a dead seed unto death.

The parables and the different similes of our Lord are here, as always, full of instruction. What does He say of us? That we are 'fishers of men,' *piscatores hominum*. But one does not fish in the air; one does not cast his net and line into the air without knowing where they fall or whither they go.

Let me relate something to you, gentlemen, in the simplicity of this familiar conference. When I go on foot to La Chapelle, on the banks of the Loire, I often look at the fishermen who are there, and consider their carefulness, their attention, their long patience; I admire the care with which they cast the bait, choose a favourable place, and avoid ever cast-

ing their line or hook on the sand-banks, and where there are no fish. How many sermons have I heard which are only casts in the air or on the sand, and which really only seem to be an exercise.

I said one day to one of the fishermen on the banks of the Loire: 'Well, my friend, have you good sport?' And he answered me: 'Oh no, sir, *they do not bite.*' I added: 'Are you quite sure of having cast your line where they are?' 'Oh! I do not know much about it,' he told me; 'I am fishing a little to amuse myself. I don't need to do it for a living.'

Ah! gentlemen, without pressing the comparison too much, I may say that preaching without knowing where we shall reach souls is speaking to amuse one's self; it is not speaking seriously.

To preach without seeking to find an entrance into souls, without speaking directly to them, without seeking to divine the thoughts which possess them, the temptations from which they are suffering, and which they complain of, is to expect and deserve no response from them. Sometimes you are sad and astonished. 'They do not bite at all,' you say, like this fisher; 'it seems in vain to speak.'

But, I ask, have you really spoken *to them?* Have you asked what they stand in need of? No; you have spoken into the air, you have not seriously asked of these children, these young people, these men, these fathers and mothers of families, these rich, these poor, these indifferent, these doubters, to reply to you. You have not told them clearly and seriously what you ask of them. They have listened without understanding, and so they have not responded. But then, at what are you astonished?

My conviction, gentlemen, and I love to repeat it, is that, to speak with effect, *it is needful to seek what one wishes to say in the very souls of those to whom one is speaking*. We must go and see there their exact and pressing needs, and apply ourselves to them. It is thus that we shall become *piscatores hominum.*

For that, I repeat, it is evidently necessary to study well and thoroughly to know your parish; to see in what condition are the souls with which you have been charged; what is the spiritual state of such or such of the parishioners; to be able to judge what is likely to make impression on them, to move them, and decide them to that which you wish. You must speak *ad rem, ad hominem;* and thus you must give to the pastoral message its true accent, its life and powerful efficacy. You must thus make of it a *living* word.

Let us consider briefly under what form such a message should proceed from your mouth.

Such a message, while direct, exact, lively, earnest and moving, should evidently be simple and grave, but always noble and worthy. Tawdry ornaments do not suit it. Affected attire enervates and spoils it.

By this I assuredly do not mean that the pastoral address, even the most popular, should be negligent, rude, incorrect, vulgar or trivial. That would be to dishonour and to do injury to the living God, whose mouthpiece you are, and also to those who hear you. God's people must be treated with respect; and, without being orators, they perceive well when the word addressed to them has not the dignity and the gravity which it ought to have.

The pastoral address, even when it is of the most

popular kind, should have beauty, but a beauty which is its own, a beauty full of life; not that which a vain writer or a petty declaimer would give it by polishing its phrases; but that which comes from its very depth and substance, from its tone and accent, rather than from carefully-arranged periods; a living beauty, simple and worthy, austere at need, and above all natural; never affected or pretentious.

And I do not hesitate to say that if the pastor speaks always, as I continue to repeat, *ad rem, ad hominem*, his message, even in its greatest simplicity, will not only be eloquent, but will have an irreproachable form; since it will find in its very truthfulness the inspiration, the accent, the light, the life which make the perfection of all preaching.

To attain this there are three things that a pastor of souls ought never to forget when he speaks: that the great end of pastoral preaching is to enlighten, to persuade, to decide; it is only thus that it can be a word of life for souls.

Now, it is necessary to know that, in order to enlighten, to persuade, and to decide men, it is not enough to speak to them once, and to tell them in one form only what one has to tell them. We must tell it to them continually, repeat it and inculcate it under every form: it is that which makes it efficacious.

You must, so far as possible, in preaching present a thing to their imagination, to their intelligence, and to their heart at the same time; you must make them understand it, feel and imagine it; in one word, make them *lay hold* of it with every faculty of the soul. That it is which makes the *sermo Dei vivus et efficax.*

That is not too much to require; and nothing less than all that is needed to attain the desired end.

Not only must we speak to them by ideas, images and sentiments, but employ stories, experiences, familiar comparisons drawn from things that they know, that they see, and that they do every day; as our Lord Himself did. Otherwise they do not understand, they do not even listen.

But to that end, the important matter is this—to ascertain the nature of those to whom you speak: whether they be educated, or ignorant men; the rich and polished society of great towns, or the poor denizens of the country; whether pious and faithful persons, or men yet estranged from religion; whether children, or the full assembly of the faithful in a parish. Not only the language, but the substance and the choice of subjects should vary considerably according to the differences of these various classes of hearers.

Otherwise, I repeat, you are speaking *before* your hearers, and not *to* your hearers; you are speaking into the air, *aerem verberans.* There is in that kind of address neither truth nor life.

Now, do not mistake, gentlemen; this fault is far from being a rare one in the Christian pulpit. How many preachers are there who have a certain number of sermons prepared once for all, for use on all occasions, and who go about preaching these, no matter where, or before whom, without changing a single word! Does not simple good sense, however, dictate that the same sermon cannot be good for every one?

And is not this fault found among parish priests, even the best instructed?

How many of them there are who never seem to

speak and to answer except to their own minds? They are dwelling, far from their hearers, in the sphere of their intellectual life, and of their philosophic, theological, ascetic, or literary ideas; it is there only that they compose, it is from thence that they preach; they do not consider the minds of those who hear them, in order to adapt and accommodate themselves to them.

It is a great error, gentlemen, and most fatal; for it absolutely makes of none effect the Holy Word, and entirely paralyses, even in the hands of men of talent, the great instrument of salvation that God has left in His Church.

It is the exact contrary that we ought to do. We must come out from self, forget self, lose self from sight, and never cease for a single moment, whether composing or speaking, to have our hearers before our eyes, or rather, to carry them in our mind: *Omnia omnibus factus sum ut omnes facerem salvos;* is it not above all, in the ministry of the Word, that this great maxim of the Apostle should be carried out? Look once again at our Lord; read His discourses, His parables. How divine is the teaching, but how popular and living it is; how adapted, and how proportioned to those to whom He is preaching, whether to His disciples or to the people!

From these great examples and these lively reasons, learn with what simplicity of thought, with what clearness, with what grave familiarity you ought to speak to country people, to labourers, to workmen, to children. There is no need here of metaphysics, of abstract ideas, of high and sublime theology, of learned and uncomprehended terms. To such forms

of language the people do not listen, unless, at least, the preacher has the talent to transform them for his hearers, giving to all this teaching that which renders it interesting and living.

You need no long trains of thought; these good people cannot follow them; nor long phrases, which hinder and wear out their attention.

Lively, clear, and correct ideas, striking from their truth and good sense; solid but simple reasons; short, concise, incisive sentences; the style that is called direct, in which one multiplies interrogations and personal appeals; in which one does not say *men*, but *you;* in which one avoids speaking *abstractly*, but addresses the listener himself directly. That, gentlemen, is what suits the masses, and, indeed, all; for, as Fénelon said, all men are the masses here.

It is necessary, also, that comparisons and images, as well as examples and historical instances, should abound in popular discourses. By all this you awake and enliven the attention; you excite and raise curiosity, and triumph at length over drowsiness—that terrible enemy of the sacred orator in audiences composed of work-people.

And, as well as the bulk of the matter, the utterance, the tone, accent, gesture, the gaze, and all that makes up oratorical action, and which is of sovereign importance for the effect of a sermon, all should be full of truth and life, and perfectly suited to the hearers to whom it is addressed.

Everyday experience proves that a sermon, even of moderate excellence, but upheld by a lively and suitably rhetorical action, makes much more impression than the most excellent discourse, if it lacks action.

And by suitable action, gentlemen, I mean that which is animated, natural, and always in perfect sympathy with what one is saying, without ever lacking gravity: that is the action that befits the pastoral address.

In other words, men must see and feel that the speaker is himself deeply convinced and really penetrated by the truths he preaches, and that he has a fervent desire to press them on others; it is principally by that that the address becomes living and sympathetic; that it establishes, so to speak, between preacher and hearers a current which bears to the one the impressions of the other; and that which contributes most powerfully to produce this effect is action —a lively and true action.

Above all, when we are speaking to souls, we must take care not to wander from the truth, not to express sentiments, doubtful, false or vain, whether in their substance or in the form of their expression.

In general, cries without reason, frequent or affected emotion, a trembling voice, weeping, or a storm of words do not succeed. These cries distract, and sometimes cause a laugh; emotion trickles over the soul of the hearer like warm and tasteless water.

We must avoid also all emotion, every gesture, every word that might have in it anything puerile, capricious, false, or unreasonably imperious.

In fine, the cardinal aim is to take one's audience as it is, and to set one's self *en rapport* with the souls of those who compose it, without ill-judged vehemence, and, above all, without violence; otherwise, one appears to be a man of ill humour.

The preacher should always be grave, full of authority, of goodwill, and of dignity. Without doubt, a

grave man can reprove, correct, even threaten; but one always feels that his reproaches are serious, and come from a high moral standpoint.

There is another defect, which is to be in the pulpit like a dead or sleeping man, who has no feeling and no will, who considers nothing—neither the salvation of souls, nor that which he says and is bound to say, to be the ground and essence of his ministry.

Now, perhaps, someone may ask: What means shall we take to put into our preaching, into its preparation and its delivery, this life on which depends so considerably its effect? I ought to mention first that natural ability counts for much in this great quality of the pastoral orator; certain means, however, may aid it much. I have treated this in detail in the last part of this instruction; but it will not be useless, after what we have just said, to give a short summary of it here.

III.

THAT which will perhaps contribute the most, in my opinion, to the development and the application of this quality, so precious, is the simple practice of the rules I am going to mention.

First. Which I am never tired of repeating, to put and keep one's self always in the presence of one's hearers when one composes or prepares to speak; nothing inspires or excites the orator more.

Second. To give to preaching an immediate and well-defined object, and to wish strongly to attain it. That is the means of our not speaking in the air, but always, as I have said, *ad rem* and *ad hominem.*

Third. Without ever neglecting solid and even

written preparation, to accustom one's self, little by little, not to depend too much on the memory for expressions and details; so as to be able in the pulpit to modify, add to, or shorten at will that which one has prepared. The orator then profits by the inspirations and impressions of the moment, and his sermon gains from that a certain freedom, naturalness, life, and clearness, which aid the hearer much in seizing and appreciating it.

Fourth. To follow exactly the direction of the Council of Trent, to preach *cum brevitate et facilitate sermonis, pro eorum capacitate cum brevitate* (with brief and easy discourse, according to the capacities of the hearers). Do not be too long. People, you know, do not like long sermons, because they are incapable of long attention. With the exception of great sermons, on rare occasions, half-an-hour is quite sufficient; beyond that, your hearers get tired and do not listen. There is no more life in the sermon afterwards. Besides, how many things one can say in half-an-hour, when one knows how to compress one's thoughts, and to avoid useless words! But take care; the brevity which the Council recommended not only related to the length of the discourse; it meant also the manner of speaking, which should be short and concise. Sermons with lofty phrases and long periods are not for the masses; they are lost, and cannot follow them. People are like children; they must be addressed in short and compact phrases; then only they understand you, and are attentive. An academic —*i.e.*, a lofty and pompous style—is not a living style for them, and it is nothing more nor less than waste of time to speak thus before ordinary parish audiences.

Cum facilitate sermonis. You want a simple style—very short, very clear; in a word, a popular style. Brevity and conciseness will do much to give your preaching this necessary quality, and you must study to gain a great clearness of expression. Our habits of mind, our reading, the theological tongue to which we are accustomed, bring naturally under our pens, without our perceiving it, a quantity of abstract or technical words to which the people can attach no meaning whatever.

Now, gentlemen, reflect; it is truly and simply absurd to pronounce before an audience, which we wish to instruct or to persuade, words that they do not understand. That, in writing, such expressions should escape us, who are so familiar as we are with the subjects and the language of philosophy, is perhaps unavoidable; but when we read over our sermon, or the notes that help us to speak, let us be earnest, by a severe revision, to erase without pity all the terms that our hearers do not understand. This word is fine, it is effective, it is learned, but it will not be understood; I efface it therefore, and put another there.

To be clear, gentlemen, to be intelligible to all, is the first condition of being listened to; and, even though your hearers give the most sustained attention, how can you touch or convince them if you are not understood by them? Every unintelligible word is no longer a word of life; it is a dead word, nothing else.

Do not fear that this simplicity will injure your eloquence. True eloquence is to speak so as to be understood, so as to produce in the mind and in the heart of the hearers the effect that the preacher

proposes to attain: in the mind, light and conviction; in the heart, persuasion, and generous determinations of the will.

The best instrument, gentlemen, is that which deals best with the matter on which it works. This fine blade, which would be perfect to cut wood, is worth nothing for cutting iron. The very best style, and relatively the most eloquent, the most living, is that which suits best the audience before which you are speaking.

Besides: all that constitutes the greatest eloquence, the *pondus rerum*, the weight and worth of matter, the order of the discourse, the force of the proofs, the richness of the imagery, the movement, passion, life, vehemence, warmth, and fervour of a discourse, all these are perfectly allied to every style, and to a simple style, perhaps, more than to any other. Look at Demosthenes; was he less eloquent, had he less life than Cicero? Certainly he had much more. Look at those great popular preachers, St Vincent Ferrer, St Francis Régis, Bridaine: their eloquence, which captivated and entranced multitudes, certainly had no less life than that of Bossuet and Massillon preaching with dignity in the courts of kings. Rather it had much more. Then, gentlemen, be not afraid of being simple; what you need fear is being vague, empty, cold, and obscure. For that which is such is no longer the word of life.

And notice also these words of the council: *Pro eorum capacitate*. The scope of religion is immense: if a preacher should wish to treat every matter, and to speak upon everything on a single occasion, he would crush his hearers. The measure of human capacity

does not permit common intellects to seize and take away much; you must not then say too much to them; that will not give life, but will smother it: you must make a good selection, be contented with the necessary and the truly useful, neglect that which would be only curious, or seldom and little useful.

For the same reason, and for other reasons also, confine yourself to what is certain; to what is the teaching of the Church, or has the common consent of its doctors, without entering into particular opinions and into controversies. Nothing is more useless to the life of souls. Avoid also too elevated or too subtle conceptions, learned developments, nice points of view; all that will pass above your audience, and result in pure loss; they understand nothing of all that, and there remains to them, perhaps, the impression that their pastor is a learned man, but that religion is not made for them, since it is so far above their reach.

But to attain all this, gentlemen, do you know what is the great secret of oratory? It is a virtue within the reach of all the world: humility. Yes, gentlemen, humility, holy, Christian, and priestly humility is a good counsellor, in preaching as in all things. Humility gives good sense, as pride troubles the mind. The faults which are noticed in the pulpit, when they do not come from want of capacity or of labour, have almost always their root in pride; it is a secret pride, of which I like to believe that they have no idea, which prevents so many preachers from preaching well; they like better to declaim. It is that which prevents them from being simple, lively,

true, and natural; they fear to appear vulgar; it is that which makes them soar up, strain themselves, and go beyond the limit of their powers, to affect kinds of preaching for which they are not fitted, and which would demand other hearers.

Be men of good sense, gentlemen, and of a humble and true good sense; and, provided that humility is joined to study and labour, with which no humility can dispense, we shall preach well, because we shall preach usefully, Christianly, fruitfully. We shall know how to descend, if needful, to put ourselves on a level with our poor people. Like St Paul, we shall become all things to all men that we may win them to Christ: *Omnibus omnia factus sum, ut omnes facerem salvos.* Like St Augustine, we shall say, 'We are not orators, but fishers of souls.' *Non sumus Rhetores, sed Piscatores.* With the same Father, so eloquent, so wise, we shall not disdain, when it is necessary, to lisp, like mothers and nurses with their children, *dimidiata verba:* and to prefer the poor tongue of Hippo to the polished and brilliant language of Rome, lively simplicity to pompous style, in order to be understood by our labourers and our vine-dressers, as St Augustine by his workmen and his sailors.

Without doubt, you say, we must preach so that our people may understand; but also so that they may respect our preaching; and, in setting ourselves on a level with them, we ought to take care never to inspire them with distaste, or scorn for our person. Ah, gentlemen, who has ever dreamed of telling you the contrary? Look at the perpetual model of preachers, our Lord Jesus Christ; look at Him in His discourses

to the people, in the sermon on the Mount, in His parables; what simplicity, yet what life! And further, what dignity, what authority, what incomparable majesty! All the most holy preachers have imitated this Divine model; none of them, certainly, have been despised, and they were listened to with interest, veneration, and profit, even by the most learned audiences.

But if, contrary to the directions of the Council of Trent, you are negligent, or ridiculously pompous, long, diffuse, or abstract, these good people do not listen. So it happens that, as soon as the *curé* mounts into the pulpit to preach, they settle down to sleep. It is from yourselves that I have these details. If you wish to prevent them from sleeping, you need to have something more intelligible and more interesting in substance, more lively in form, more spirited in action. But for that, you need not make polished phrases.

It is not enough to pay attention only to the things one says, but to those to whom one says them. It is from not having done so that admirable sermons are often pitiably out of place. I wrote one day to a young preacher:—

'You do not follow the mind of your hearer to convince him, but your phrase, to turn it well; one perceives in you the professor, the writer, the orator, but one does not see or feel the apostle. You do not sufficiently follow the heart to touch and convert it; you are too much occupied with yourself and your discourse; the form of your composition always triumphs over the substance, sometimes even stifles it. The substance should inspire the form. It is not

so with you; it is the form which governs, which binds the substance and stifles its life.'

One of the great causes of deficiency that I notice here, gentlemen, comes, I believe, from the method of writing sermons up to the very last word, and of then slavishly learning them by heart. I will speak at length on this method at the end of this treatise; meanwhile, I will confine myself to telling you this, which I ask you carefully to consider, and which refers to two contrary faults, each equally to be deplored.

Do not forget that to speak and to write, to preach and to compose, are two very different things, and two entirely distinct talents. The preacher who writes and composes is often only a writer, and not a preacher. When one hears him, one feels that he sat down in his study to compose, instead of placing himself in the presence of his audience. His fault is not the having written his sermon, but having written it as if he were going to print it, and not to have it listened to.

Some fall into the contrary mistake. They speak without preparation, and superficially; there is nothing serious in their preaching, nothing worthy or elevated. We must say that they have not sufficient respect for souls, and for God, who sends them to souls.

It is to dishonour the Divine truth to present it to the children of God in a garb unworthy of it, without exactness, without gravity, without fervour, without that lively and natural lucidity which is its true and necessary adornment; but then, that is not to be obtained without labour. We cannot speak out of our abundance and with a lively eloquence, except the mind and heart be full of what is to be said: *Ex abundantia cordis os loquitur.* Even then, and to the most experienced

men, there needs energetic mental preparation, aided by good notes. Otherwise you have poverty, platitudes, often speech altogether unworthy. You rely on what you believe to be facility; but remember that a certain facility is often more disastrous than useful when it inspires a young preacher with that presumption which makes him neglect study, which makes him hasten, dilute, expand, instead of concentrating, so that he ripens nothing, and produces in the end only green and immature fruit, instead of wholesome nourishment.

It is not that, in speaking thus, I do not appreciate spontaneous effort, what is called the 'first product.' The first product, the first effort of the mind, is often the idea in its earliest vigour and light, with its first and purest beauty. That is why it is much to be appreciated.

But the first product is not enough. The second product, the second effort of the mind, is slow, it is long in appearing, it is sometimes heavy; it is the mind in search of somewhat better, of more perfect light, that as yet is lacking. The third product is the effort triumphant over all conquered difficulties; it is the idea seized, possessed, fathomed, raised, extended, enlightened by all the powers of the soul; it is perfection; it is the idea perfectly presented, entirely luminous and living. That is why we must esteem above all the first effort of the mind, and the third, which alone gives the truth its clearness and its perfect life.

All this labour must be done and accomplished either at the time or beforehand, in order to have any hope of a living and luminous product. Otherwise, one has nothing beautiful, nothing good to offer, no-

thing to enlighten and nourish the hearers; one has only *spinas et tribulos* (thorns and thistles), and one deserves nothing else.

In a word, there as everywhere, you need labour, the sweat of the brow, *in sudore vultûs;* you need sowing, tillage, the dew of heaven, the warmth of the sun, and the increment from God; and, for all that, Prayer, by which you obtain the harvest.

To all this advice on what pastoral preaching should be, I will add, gentlemen, one more word on one of its conditions most essential to this ministry, to the reaching souls and producing fruit.

This condition is attention and silence in the hearers. This is of the last importance, and the necessity of this matter cannot be too strongly insisted upon. The best-composed discourse, the most solid instruction, the most beautiful preaching, the most august ceremonies, the finest singing, even prayer and sacraments, all, without attention, are almost dead and lost.

I myself am so surely convinced that perfect attention and deep silence are so entirely essential conditions here, as to hold that without them life does not come down to souls: *Non in commotione Dominus.*

It is only amid this deep attention, and in this religious silence, that the Divine word triumphs over their last resistance; it is when all is silent before God that God makes His voice heard in the innermost depths of the soul, and that the greatest conquests of grace are won.

The proverb runs, 'A silence in which you might hear a pin drop,' and this is necessary to the letter; and it is not, however, all, nor even sufficient; this is

only a material silence, and I ask for more. We must have a spiritual silence, a religious and attentive silence from the bottom of the soul.

Whoever does not obtain in this way the perfection of silence, be it in a great cathedral or in a little chapel, will never gain that internal attention, without which the word of life, the grace of God, does not penetrate in living strength to the depth of the soul.

It is only in this perfect attention, in this absolute silence, that the sacred Word can be victorious in its last combats with the conscience, when all the souls of a great concourse are seized at the same time, and seem to become but one soul under the Hand of God.

It is, then, in this deep, mysterious, undefinable silence, that souls hear close to them the Divine Voice, the word of life, almost without the help of sense, and that there is no longer anything between them and God.

I repeat, this is the moment of the great triumphs of grace, the moment when minds and hearts are so seized and raised above themselves that the senses seem bound and suspended. Nothing seems to be present there but souls—and God—and His word. It is the silence of heaven. *Factum est silentium per dimidium horæ in medià aulâ*, says the Scripture.

But thus to have upon your lips a living message, and one that gives life, evidently you must be living yourself. You must not be as those of whom the Apostle St John has sadly said, *Nomen habes quod vivas, et mortuus es;* you have the name and the appearance of a living man, and yet you are dead.

You must live, and with a life which you ought to share with others. Carefully sustain that life in yourself, therefore; strengthen, uphold it if it languishes,

support and upraise it if it fall, according to those great and beautiful words of the same apostle: *Confirma quæ moritura erant;* or those other words of St Paul, no less beautiful and no less priestly: *Resuscita gratiam quæ in te est per impositionem manuum presbyterii.*

You must live in this supernatural life of the grace of God, and in the priestly spirit. And where is the source of this life? In the soul, in the heart, in the love of God. You must live by the heart and soul, you must live by love and zeal, you must—and this is of the last necessity, under pain of having no life within yourselves, no word of life upon your lips—you *must* be a holy priest, not simply a well-conducted priest, but pious and full of zeal, a priest who loves souls, and who preaches only for the sake of souls; who never composes a sermon or mounts the pulpit to preach, without being penetrated before God with the most lively desire of being useful to souls, and of gaining their sanctification and their salvation. That is what, beyond all else, gives to the priest, to the apostolic man, his earnestness, his utterance of the heart, *pectus quod facit disertum.* In a word, to know and utter the true pastoral message he must be a pastor; he must have understood in his heart, and realised in his life, the great saying of the Supreme Pastor: *Pasce agnos meos.*

Let us then love souls much; let us ardently desire to save them; and if, according to the talent that God has given us, we are faithful in cultivating that talent by study, we shall easily find what we must say to the faithful, and the manner of saying it, in order to convince and persuade them, and to sustain or to revive the life that is in their souls.

PART II.

THE PASTORAL WORD OR MESSAGE SHOULD BE AN INSTRUCTIVE WORD.

I HAVE said, in the second place, that the pastoral message should be an *instructive* word.

Why is this, gentlemen? Because our word is a word of life. And what is the life of the understanding? It is truth, it is light.

So the Word is light because it is life. In Him was life, and the life was the light of men. *In ipso Vita erat, et Vita erat lux hominum.* That is why those to whom He has given of His life are called the children of light, *filii lucis.* Those, on the other hand, who have not received this life walk on in darkness: *In tenebris ambulant*, or sit in the shadow of death: *In tenebris et in umbrâ mortis sedent.* This also is why you, the ministers of this word of life, are called ministers of the light, and why it has been said of you by Him who sent you: *Ye are the light of the world.*

It is not only of Himself that our Lord has said, I am the Light of the world: *Ego sum lux mundi.* He has also said of you, *Vos estis lux mundi.* How grand a thing that is, gentlemen, and how useful it is to meditate upon it! Being ministers of the light, you ought, then, to enlighten by your word. That is your mission. For what is it but a word that enlightens,

that carries light into the mind? It is a word that teaches, it is a word that instructs.

But under what conditions will preaching be a teaching and instructive word, a word of light? And how can the pastor fulfil this great pastoral duty, to Teach, Instruct, and Enlighten?

I.

By preaching really instructive, gentlemen, I do not only mean that in which is some light, some religious instruction. In this sense all preaching is instructive; it would be difficult and almost impossible to preach for half-an-hour without saying in that time something instructive. But I call preaching instructive when the teaching of religion, definite, precise, exact, and complete teaching, forms its basis, its ground and ruling character.

Instructive preaching is that of an intelligent and zealous pastor, who is diligent to teach the faithful entrusted to his care all that is necessary or useful for them to know in religion; that is to say, the truths of the Faith, and all the great historic facts which make up their foundation and their proof; the commands of God and of the Church; the Christian virtues, with the means of acquiring them, and of avoiding their contrary vices, namely, Prayer, which draws down grace; the Sacraments, which impart and increase it; the principal parts of Divine worship, Church festivals, and devotions. So that, in the parish of this pastor, every man of ordinary intelligence who desires sincerely to comprehend his religion, has only to follow industriously for some years the preaching of his *curé*, to gain a solid and sufficient instruction in religion.

That, gentlemen, is what I understand by instructive preaching; it is simply a preaching which teaches religion—it *is* the teaching of religion. And the better to explain my thought, and to render it clearer by contrast, this is the kind of preaching, unhappily too common, which is opposed to that which I am going to describe.

It is the preaching that does *not* instruct; that a person might listen to for entire years without ever thoroughly learning his religion; which could be multiplied, even lavished upon a parish, and yet leave that parish in ignorance. Yes, gentlemen, because there are parishes where there is preaching regularly every Sunday—several times each Sunday even—sermon, discourse, addresses to fraternities; yet where ignorance on the subject of religion, that great curse of souls and people, still reigns, because in those parishes the pastors preach, but do not instruct; and that happens when they only deliver vague and detached discourses, more or less well written, if you please but utterly wanting in foundation and doctrine.

When dogmatic truths or moral precepts are only presented to the hearers by shreds and broken pieces, without order, without context, without unity, as occasion needs them, and without the pastor ever considering the *lacunæ* of his teaching; when, in consequence of this disorder and carelessness, which lets instruction take its chance in a parish, it happens that certain subjects are repeated to satiety, so as to weary the hearers; while others, no less important, perhaps more important, are never or hardly ever treated; when, in a word, sermons full of careful development and oratorical amplification neglect exposition, pro-

perly so called, *i.e.*, the simple, clear, and connected exposition of Christian doctrine, and leave it absent again and again, so that the little that can come here and there by chance, of teaching properly so called, in the discourse is so cut, broken, divided, swamped, and lost in the depths and under the waves of oratory, that the hearers do not notice it.

I stop here, gentlemen; but you understand me, and you recognise by these traits the preaching that is not instructive.

Shall I say that such preaching is absolutely useless; that it cannot do, at least, some good, leave some impression? No; but I say that it does not instruct sufficiently; that it does not give the necessary and indispensable notions on the fundamental precepts of religion, much less complete notions; and that a parish which is ignorant will remain, with such preaching, eternally ignorant. And I add, that in such a case there is a deplorable and inconceivable gap in the ministry of the pulpit, a great misfortune for Christian people, and, I do not fear to say again, a misfortune far too common.

It is, gentlemen, this unhappy kind of ministry, this preaching without doctrine, without real and serious teaching of religion, that Fénelon deplored when he wrote this :—

'I have often remarked that there is no art or science in the world which its professors do not teach in a correct manner, by principles and with method. It is only religion which is not taught in this way to the faithful. There is given to them in childhood a little dry catechism, which they learn by heart without understanding the sense of it, and afterwards they have no

more instruction than *vague and detached sermons.* I wish that Christians might be taught the first elements of religion, and thus be led in due order to the greater mysteries.' (*Dialogues sur l'Eloquence.*)

That which the Archbishop of Cambrai speaks of here, 'this little dry catechism which children learn by heart without understanding the sense of it;' that, gentlemen, I believe I can say, has no place among us. The children of this diocese, taught by your care, the boys and girls who have followed for several years your catechising for First Communion, then that of Perseverance, understand perfectly the meaning of the catechism. But all children do not follow the 'catechism of Perseverance' long enough; even those who have been the best instructed in religion will forget it very quickly if they do not find at church a teaching which, in due order, recalls, discusses, and develops in their minds that which the catechism had taught them. In short, there are grown people, of whom some have been badly taught in childhood, others of whom have, generally speaking, forgotten everything; and, unless you send them back to their catechism with the children, which is not easy, their ignorance will remain without remedy if you do not preach, even in the pulpit, the catechism, if you do not teach religion thoroughly in your addresses and sermons.

Fleury thought just as Fénelon on this point. This is what he says in the introduction to his historical catechism:—

'Although there is much preaching, yet one may say that there is not sufficient instruction for Christians, even the best-intentioned. We only treat (in

the pulpit) particular subjects, *generally detached from one another*, according to the festival, the Gospel, or the plan of the preacher. We rarely explain first principles, and those facts which are the foundation of every dogma. So we find everywhere good people, who have attended church forty or fifty years, and yet are ignorant of the first elements of the catechism.'

These words of Fleury are well worth remarking, and the observation with which they end is as true as it is sad. It recalls to me the words of a good lady in Paris, very aged, who was very ignorant, although all her life she had heard the sermons in her parish church. 'How is it,' said to her one day a priest who had noticed her extreme ignorance, 'how is it that you do not know such elementary facts in religion? Do you not go to hear sermons?' 'Ah, sir,' she said, 'I have not missed one in our parish for thirty years. But what can you expect? *They preach to us, and do not teach us!*' What a speech, gentlemen; and, in this speech, what a reproach! Is it not the *petierunt panem* of the prophet, *et non erat qui frangeret eis?* Or rather, we seem to present to these poor people, to these eager and hungry souls, the bread of the Divine word, and, instead of the true bread of God, the food of doctrine and of life, we only give them, alas, a false bread, a bread without substance, which does not nourish. We preach to them, but do not teach them. You see, then, gentlemen, what I mean when I speak of *instructive preaching*. Without doubt, instruction is not everything; but, if it is not everything, it is the foundation and starting point of everything. *Ignoti nulla cupido.*

In order to love God, we must know Him; to love

our Lord, we must have what St Paul calls *scientiam Christi;* in order to practise the precepts of Christianity, you must know them; to desire heaven and to fear hell, you must have clearly learned that there is a heaven and a hell; for your parishioners to use the means of salvation, prayer and sacraments, you need to have taught them well the nature, the necessity, and use of these means.

It is evident that exhortation, which has for its end to move and excite the will, would be useless without instruction; this would again be to speak into the air: *Aerem verberans:* this would be to excite people without their knowing what you wish of them, or why you urge them, or whether you pretend to guide them.

To preach in an instructive manner is not, certainly, to neglect oratorical effect, the play of passion, and all the other resources of eloquence; but it is to give instruction as a sound foundation to all this; it is to give to the faithful, who meet every Sunday beneath our pulpits, a religious teaching which is not only exact and precise, but which, in time, will be complete, and will make them Christians truly instructed, knowing what they ought to believe, and all they ought to do in order to attain salvation.

That, gentlemen, is what is to be understood by instructive preaching.

II.

And now, what is the necessity for instructive preaching? What is our duty concerning it? Does it really constitute a rigorous obligation upon us?

Most certainly, gentlemen. Instructive preaching is of Divine and ecclesiastical as well as of natural obligation ; for, as I have just defined it, it is unmistakably ordered by our Lord, by the Church, and by the very nature of things.

Here are the words of Jesus Christ, words so much the more important to be considered here, because they are the very words of the institution of preaching, and in consequence, the words in which we must seek the thought and will of the Master, and the way in which He has appointed the ministry of the Divine word in His Church. He was on the point of leaving the earth; He was giving to the Apostles their mission. Listen, gentlemen, to the decree by which He established them, them and their successors after them to be preachers of the Gospel in all the world and for all time :—'As My Father hath sent Me, even so send I you. Go ye, therefore, and TEACH all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: *Teaching* them to observe all things whatsoever I have commanded you.'

'*Euntes*, DOCETE *omnes gentes*, Baptizantes eos in Nomine Patris et Filii et Spiritus Sancti, DOCENTES eos servare omnia quæcunque mandavi vobis. *Et ecce Ego vobiscum sum omnibus diebus usque ad consummationem sæculi.*'

Those are the foundation words, gentlemen; there is the Divine institution of preaching.

And then is it not remarkable that our Lord, seeking, so to speak, through all human language the truest and best expression to point out the ministry of preaching, as He meant and willed it to be, chose precisely the word which means: *Instruction*, viz., *Teaching?*

And this word He repeats twice: *Docete, Docentes;* to make us understand that, in establishing evangelic preaching, this great and Divine novelty in the world, He was about to open a school, to establish a course of teaching: a school which was soon to have pulpits by the thousand in every portion of the world, and in these pulpits, not orators seeking to charm the ear by the art of empty eloquence—there was too much of that already in the world; but *teachers, masters of religion,* applying themselves to *teach* men the highest of sciences, that by which we learn to know God, Jesus Christ, and ourselves, as well as our duty and our immortal destiny.

To preach, then, in our Lord's sight, is, above all, to instruct.

Doubtless, as we have said, there is something else in preaching: it is our duty both to instruct and to exhort. But the Son of God, in accordance with His great Divine method of touching things at their highest points, and by the distinguishing qualities of each, purposely marked out, in respect to preaching, *teaching* as being its fundamental part, and that which supports in some manner all the rest. That is why He said: *Docete, Docentes.*

Then, according to our Lord, he who does not teach does not preach.

What, then, is this Divine teaching; the substance and foundation of the Gospel preaching? Jesus Christ has Himself defined it to us, and has laid down at once the whole programme of pastoral preaching, when He adds: *Docentes eos servare omnia quæcunque mandavi vobis.*

'Teaching them to observe all things whatsoever I have commanded you': *quæcunque mandavi vobis,*

nothing else but that, and the whole of that, *quæcunque.* You will not invent; you will not give them of your own, nor anything of that, which you have learned only at the academies and schools of your time; you will tell them only that which you have received of Me, for there is but one Master in this science, the Christ: *Magister unus est Christus.* But *that*, all things whatsoever I have commanded you, you in your turn will teach entirely, without omitting anything, by negligence, by fear, or vain delicacy. Be silent on nothing: speak of all things: *Omnia;* and the better to be assured of always rendering My teaching, employ by preference My own words: *Whatsoever I have commanded you.*

It is on this condition that our Lord promises to His Apostles His continual and all-powerful help: *Et ecce Ego vobiscum sum omnibus diebus,* and lo, I am with you always, with you everywhere, teaching with you, instructing, even to the end of the world; as I am with you in baptizing.

For, notice this: instructive preaching, that which imparts real instruction in religion, is, in the eyes of our Lord, so essential in the Divine scheme, that He puts it in the same rank with Baptism, without which salvation is impossible; *Docentes—Baptizantes.* . . .

To resume: Jesus Christ wishes His ministers to teach His people religion, and the whole of religion; in consequence, He wishes them in every parish, in every pulpit, small or great, to preach: The whole of revealed truth; all the precepts of Christian morality; all the virtues of the Gospel; all the means of salvation; prayer, Sacraments, the Eucharist. Such is, without doubt, the will of our Lord.

St. Paul's Monastery
DETROIT, MICH.

But if it be so, gentlemen, what shall we one day answer, I ask you; what, in the hour of judgment, when Jesus Christ, putting before our eyes all our preaching for ten, twenty, or thirty years in a parish, will show us that there are many points in religion, and those of the last importance, of which we have never spoken, or which we have at most only touched in passing, without ever treating of them as one must treat in order to teach them; and so lightly and vaguely, that our hearers have not even been able to notice them? Ah! let us judge ourselves, gentlemen, that we be not judged: let us set all our addresses, all our sermons in the light of the *Docentes Omnia* of our Lord, and let us seriously examine them from this point of view, the only true one, that of the Gospel, which will be that of the judgment; let us see what we have to reform in our preaching, in the choice of subjects, in their intelligent distribution; and in a solid and clear way of treating them, so as really to fulfil the orders of the Divine Master in teaching His people.

III.

I add, gentlemen, also, the orders of the Church. This instructive preaching, such as we have defined and explained it, is expressly commanded by the Holy Council of Trent, which has laid down for all Pastors a formal law. In order to be convinced, we need only to read the celebrated decrees of this Council on preaching. The Council of Trent declares expressly that the words of our Lord refer to all those who have charge of souls:—

PRÆCEPTO DIVINO *mandatum est omnibus quibus animarum cura commissa est, oves suas . . . verbi Divini prædicatione pascere.*—Sess. xxiii. c. 1. de Reform.

The Holy Council enters besides on this cardinal point into every detail :—

Quicunque parochiales vel alias curam animarum habentes Ecclesias quocunque modo obtinent, per se, vel alios idoneos, si legitimé impediti fuerint, DIEBUS SALTEM DOMINICIS ET FESTIS SOLEMNIBUS, *plebes sibi commissas, pro sua et earum capacitate pascant salutaribus verbis,* DOCENDO *quæ scire omnibus necessarium est ad salutem, annuntiandoque eis cum brevitate et facilitate sermonis vitia quæ eos declinare, et virtutes quas sectari oporteat, ut pœnam æternam evadere et cælestem gloriam consequi valeant.*—Sess. v. c. ii.

The Council adds :—

Si quis eorum præstare negligat per censuras ecclesiasticas cogatur, words which reveal a grave obligation, since censures are only inflicted for deadly sin. Not content even with so formal an injunction, the Holy Council returns again to this subject in the 22d session, ch. viii. de Sacr. Miss : *Mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem vel per se vel peralios . . . aliquid exponant . . . diebus præsertim dominicis et festivis.*

Again, in the 24th session, ch. vii. de Reform., it says,—

Præcepit sancta synodus . . . ut inter missarum solemnia aut divinorum celebrationem sacra eloquia et salutis monita . . .. singulis diebus festis vel solem-

nibus explanent, eademque in omnium cordibus . . . inserere atque eos in lege Domini erudire studeant.

If, instead of writing a simple letter, I were to compose a work of ecclesiastical learning, I could bring forward a quantity of other texts borrowed from different councils of all periods, general and otherwise, which all concur in establishing the same thought, the will of the Church on the subject that occupies us; but the Council of Trent is sufficient. No council of bishops, since the famous councils of the first ages, has represented with greater solemnity the great assembly of the teaching body, the catholic Episcopate united under its head.

You have not forgotten, gentlemen, the aim of this memorable assembly. It strove to defend and to maintain, by the definitions of an invincible authority, dogmas that the impiety of Luther had attacked; but it strove also to reform the discipline and the ministry of the Church. Preaching was one of the objects of this necessary reform. Negligence and abuses had obtained a footing there; a remedy was necessary; and the worse the times had become, the more Christian truth and real piety were threatened (and they are yet more threatened at the present time, gentlemen, than they were then), the more it was necessary to restore to its primitive purity, and according to the law of our Lord, this great ministry of the word by which everything was begun, and by which everything is preserved and renewed when necessary in the Church.

See also with what admirable and fruitful simplicity the Holy Council lays down, in its 5th session, the rules for pastoral preaching.

First. It should be practised everywhere. It is every pastor's duty to preach in the country as in the town. The humblest parish should have its pulpit. *Quicumque parochiales ecclesias, vel alias curam animarum habentes quocumque modo obtinent.*

Secondly. It should be frequent—every Sunday, *at least*, and on all solemn festivals. *Diebus saltem dominicis et festis solemnibus.* And notice here, *saltem ;* that more often would be better is evidently the opinion of the Council ; but, at least, on Sundays and feast-days, *saltem.* Certainly at the more solemn times of the year, Advent and Lent, when the Holy Council, in its 24th session, demands that preaching shall be still more frequent.

Saltem omnibus Dominicis et solemnibus diebus festis tempore autem jejuniorum Quadragesimæ et Adventûs Domini, quotidie, vel saltem tribus in hebdomadâ diebus si ita oportere duxerint, sacras scripturas divinamque legem annuntient ; et aliàs, quotiescumque id opportune fieri posse judicaverint.

Notice also, *festis solemnibus*, which is constantly repeated. It is not on the great solemn days of the year, when Christian people flow into our churches and fill them ; it is not then that we must take from our flock the bread of the Divine word, under pretext of longer or more brilliant services.

Certainly, great and splendid services are an excellent thing, and I am always comforted by them ; but preaching is still better. Services two or three hours long are *not* commanded ; preaching *is* commanded. The same Council which said, '*Diebus dominicis,* said also strongly and frequently, *Festis solemnibus.* And it would be too strange an alteration to sup-

press preaching precisely on those days when it would profit a greater number of the faithful, and when the very festivals that are being celebrated call for an explanation of the highest mysteries.

This cessation of preaching on the great festivals in many parishes has not a little contributed to produce this deplorable result, that Jesus Christ is so little known to Christians; since the great mysteries of the God-man, which are the whole foundation of our faith and hope, are not more preached in these parishes on the days when the Church observes them.

You have also noticed these words of the Holy Council several times repeated: *Inter missarum celebrationem . . . inter missarum solemnia aut divinorum celebrationem.* That is, in reality, at the moment when most people are at church, since the faithful are enjoined to assist at the celebration. Then is the moment when the Holy Council wishes you to nourish with the sacred word a Christian people.

The Holy Council wishes that this preaching, now enjoined, should be, above all, instructive: FEEDING; *salutaribus verbis;* DOCENDO. You see it is the word of the Divine Master that appears again here: DOCETE. The Holy Council wishes for the word that gives life: FEEDING.

It is not, then, pompous discourses, gentlemen, that the Council asks of you, either on ordinary Sundays or on feast days, but the delivery of the pastoral message; that is to say, useful words, words of salvation, words of light and life: *salutaribus verbis*, that you should feed your people with. That is, not sonorous phrases suited to please the ear, but full and substantial words for the nourishment of souls: FEEDING.

It is not here a question of more or less eloquence in your addresses, but of instructing, of teaching, and in such a manner that your hearers, after having heard you, shall go away having learned what they did not know before, or knowing better what they only knew imperfectly and confusedly, of the things which belong to their salvation: DOCENDO.

What, then, must we teach them? The answer of the Council is simple: ALL that they need to know in order to the salvation of their souls: *Docendo quæ scire omnibus necessarium ad salutem.*

Notice *omnibus—necessarium.* It is not as a matter of courtesy, it is not even for the particular advantage of some few of your parishioners, of a small number of chosen hearers, that you speak in these great assemblies of Christian people; it is for the needs of all. Therefore, before all things, teach them that which is necessary to all, that which all need to know for salvation: *Quæ scire omnibus necessarium est ad salutem.*

In detail, we may name in particular all the truths of the faith, all the precepts of the law, all the means of salvation: the Creed, the Commandments of God and of the Church; prayer, the sacraments, the holy sacrifice of the Eucharist; that is what you must continually preach, for these are what are necessary to all.

And, besides this, all that tends to the reform and perfecting of Christian morals; the statement of vices from which all should keep themselves, and of the virtues which all should practise: *Vitia quæ eos declinare virtutes quas sectari oportet.* Then, to this great Christian morality we must add (it is still the Council that orders) the great binding sanctions supplied by the 'last things': hell and heaven; hell, over which,

doubtless, it is not necessary to run into extremes, but which still must be preached and not suppressed, since it is, in fact, the strongest rein on the human conscience; and heaven, which the clergy do not preach enough, or preach in too vague a manner, so that many Christians know nothing of what heaven is, and, knowing little of it, do not desire it, and prefer to it earth, where they establish their happiness: *Ut pœnam æternam evadere et cœlestem gloriam consequi valeant.* That, gentlemen, is what the Church, by means of the Holy Council of Trent, commands all who have the holy and fearful charge of souls to preach in their parishes: *Quicumque parochiales ecclesias obtinent.* And, in necessary consequence, that is what we Bishops should demand in every parish of the diocese is entrusted to our charge, and that under penalty of having to answer ourselves, soul for soul, before God, for the ignorance of our people, and the frightful consequences of that ignorance.

But for all that, you clearly see, gentlemen, that it is not enough to discourse upon religion; we must, I repeat, *teach* religion; just as it would not be enough for a teacher of law, for example, to discourse before his pupils on law, were it in the most brilliant manner, if he did not teach the law to them.

To discourse and to teach are two very different things; the one can perfectly exist without the other. One might listen for a long time to fine discourses on a particular science without ever knowing this science well, without acquiring anything but some vague and incoherent ideas of it. It is the same in religion. There is no parish where religion is not made the subject of discourse every Sunday; but those where reli-

gion is really and thoroughly *taught*, where the preaching is a real course of religious teaching, and a word of life for the mind and for faith, are they numerous? Ah, well, I say that this is a great misfortune, a deplorable abuse, gentlemen; and where it exists among us, it must be reformed.

So it is not to discourse that our Lord and the Church call us, but to teach, *Docete—Docendo;* and by that to enlighten, nourish, and quicken souls.

IV.

Besides, gentlemen, the nature of things would suffice to establish, with irresistible evidence, this duty of instructive preaching.

The obligation of the faithful to know their religion, and the obligation of pastors to teach it to them, are manifestly co-relative. This co-relation is a necessary consequence of the very idea and essence of the pastoral ministry. But if these two obligations, the obligation of the faithful, and ours are co-relative, the one must be measured by the other, and we must pronounce, without hesitation, that pastors are obliged, and that straitly, by the strict duty of their charge to teach the faithful all that faithful Christians are bound to know. That is evident.

Now, let us see what the faithful are bound to know. There are some things, none of you are ignorant, of which the knowledge is necessary, that are necessary *in themselves*, to speak scholastically; others are necessary *because ordered.*

The first are so essential to know, that ignorance of them, even if it were innocent, would prevent justification, and souls would remain in death. Such are

the doctrines: Of the existence of God; of the most Holy Trinity; of the incarnation of the Divine Word; of the redemption of our souls by the Passion and Death of our Lord Jesus Christ; of the Future Life, in which God recompenses for ever with a supernatural happiness those who die in His love, and punishes with eternal punishment those who die in mortal sin. Apart from controversies, practically all theologians admit the necessity of knowing and believing *explicitly* all these truths; so that if a Christian were ignorant of any one of them, we could not admit him to the sacraments without having instructed him; and if he had received absolution in this ignorance, it would be necessary for him to repeat his confession, and to be absolved anew.

For that a sinner may be absolved, it is necessary, evidently, for him to know the Sacrament of Penitence, and have the feeling of contrition, of purposed amendment, and satisfaction required for the pardon of sins.

So also for the Eucharist: how could a Christian receive the grace of this sacrament by Holy Communion, if he knew not that he received in it Jesus Christ, and Who Jesus Christ is?

What evil, then, gentlemen, and what responsibility would weigh upon us, if, by our fault, some of our parishioners—a large number, perhaps—were ignorant of these necessary truths, without the knowledge of which even the Sacraments leave souls in a state of sin, in death, and far from the way of salvation.

Therefore, more than ever in the sad times in which we are, and in the estrangement from religion under which so many live, this evil, gentlemen, this

ignorance, is inevitable, above all among the people, if we do not often in our preaching recall these truths, but so clearly, so concisely, and in terms so explicit, that the most ignorant can understand them.

This it is which the celebrated preacher Père Lejeune understood and never lost sight of; whose witness and truly striking example I am happy to quote to you here.

He himself tells us, in the preface to his sermons, that for forty years, whenever he preached at Advent and Lent, he had a custom of explaining almost every Sunday and festival, at the end of the sermon, the mysteries of the Trinity and the Incarnation, of the Passion, of our Lord's Resurrection, with all that is essential to the Sacraments of Baptism, of Penitence, and of the Eucharist.

'If you are zealous for the glory of God and the salvation of souls,' added this great missionary, addressing himself to preachers, 'you will do the same: otherwise the people will live in a shocking ignorance of these mysteries which are so necessary to salvation.'

'It is then wrong,' concludes M. Hamon, in his *Traité de la Predication*,[1] 'that many pastors should scarcely ever instruct their people in the fundamental verities of religion; confining almost all their preaching to a few moral truths, drawn more or less happily from the gospel of the day. If we follow such a method, above all where these truths are not graven on every mind and heart, we are all abroad; it is like building a house without a foundation, it is abandoning souls to their eternal loss.'

'It is besides to lose one's self,' says the Bishop of

[1] Page 55.

Chartres,[1] 'and to misconceive the great responsibility of Pastors. No, you may not dispense with laying, as a foundation to your instructions, the explanation of these essential articles of the Faith. Treat these matters, then, examine them thoroughly, *reproduce them in a thousand forms.* By that you assure at once your own salvation and that of your brethren.'

And was not Bossuet in the same mind, when he wrote to the incumbents of his diocese: 'We exhort you to treat *always* in your sermons and addresses something of the Catechism, and to bring into them *often* the mysteries of Jesus Christ and the doctrine of the Sacraments.'[2]

Notice, gentlemen, these words: *always, often;* this is, in fact, returning constantly to the principal truths of religion; finishing by making them penetrate into every mind, and fixing them in a lasting fashion into the hearts of the people.

Independently of these truths of the last importance, there are others, in a much larger number, the knowledge of which is at least necessary, *because ordered.*

Thus it is that, after the doctrine common to theologians, every faithful man should know in an explicit manner: All the articles of the Apostles' Creed; the Commandments of God and of the Church; the nature and the effect of the Sacraments, to which they draw near, with the dispositions proper for receiving them well; the holy sacrifice of the Eucharist; prayer, its necessity, how one should pray, and what one should ask of God; and in consequence the Lord's Prayer; then the theological virtues, Faith

[1] *Instruction Pastorale*, 1828. [2] Preface to his Catechism.

Hope and Charity, and the manner of making acts of each.

There, gentlemen, is the common measure of religious instruction necessary for every Christian: the least cultivated men, labourers, vine-dressers, workmen, poor country folk, as well as the rich inhabitants of the towns, all ought to know these things.

Theologians have examined whether one could absolve those who refused to be instructed in these, and decided in the negative.

And, if the penitent had promised, and had not kept the promise, absolution must be deferred until he be instructed or taught according to his ability.

That is what theologians teach, and good sense goes with them.

For good sense says that every Christian ought to know his religion; that the duty of believing implies that of being instructed in matters of the faith; that one cannot fulfil the obligations imposed by the Commandments of God and of the Church without knowing them: in short, that as it is an express command to pray, and to assist at the holy sacrifice of the Eucharist, so, necessarily, also it is a duty to know how to pray, and not to be ignorant of what the Eucharist is.

But how are people to know all these things unless we teach them? *Quomodo audient sine prædicante?* and, having learned them, how can they retain them unless we take care to recall them frequently?

Once again the mutual obligation of the faithful and ourselves involves: the need of doing what is commanded for them; the same for us; on their part to know: on ours to teach.

They sin if they be not taught; we if we do not teach them.

They may sometimes be excused; we never.

If they come to seek instruction in our sermons and addresses, and do not find it, they are excusable; we sin because it behoves us to instruct them, and we are rigorously bound to do so.

And the sin of the pastor who does not instruct is immeasurably graver than that of the faithful who remain in ignorance by his fault; for the sin of the pastor is manifold: as many sins, strictly speaking, as there are ignorant people in the parish, who remain such by their pastor's fault.

What a terrible conclusion: but it is evidently true.

Besides, if this pastoral duty of instructing is important, it is not very difficult to fulfil: my impression is that it is easier to preach in an instructive manner than otherwise. I will return soon to this point to demonstrate it.

But, were it not so, gentlemen, and were it really much more trouble, indeed this trouble must without doubt be taken; for it is to us an indispensable duty.

All the professors of colleges, of universities, of seminaries, even down to the humble teachers of our schools for the poor, when they try to do their duty, do they not give themselves trouble in order to teach? They study, they form methods, they prepare their lessons, they foresee what they ought to say, they arrange it in a certain order, they seek expressions and language most proper for making it well understood.

Should we alone, the teachers of the greatest and most necessary of all sciences, be exempt from this

labour? Should it be permitted to us, instead of seriously instructing our people, only to speak to them in a vague and disordered fashion, without any foundation of doctrine, just as it happens, so that our hearers could listen to us all their lives, without ever knowing exactly the things that we ought to teach them? No, that cannot be! You have just seen that the nature of things, the commands of the Church, the express will of our Lord, altogether forbid this vain and meaningless way of preaching. All law, divine, ecclesiastical, and natural, lays on us the duty of teaching.

V.

But how shall we fulfil this great and binding duty of instructive teaching?

There are several methods of giving religious instruction in a parish pulpit; whatever be the manner, the object will be always this:

Every pastor must be able to say to his parishioners, when he leaves them to render account to God for his ministry, these very words that the Apostle St Paul addressed to the Christians at Ephesus, in bidding them farewell: *Mundus sum a sanguine omnium vestrûm, non enim subterfugi quominus annuntiarem* OMNE CONSILIUM DEI *vobis.* That is to say, gentlemen, that there ought to be nothing in religion that a pastor, at the end of a certain time, has not taught his flock. Such is the object.

The best manner of giving religious instruction will be that which attains this end most perfectly and most surely. For that, gentlemen, there is only one means: to have A CONNECTED PLAN OF INSTRUCTION.

Will it then be impossible to instruct in a sufficient manner by only preaching on detached subjects? Almost, gentlemen. In order to be able to give a complete instruction in religion by this method, or rather by this absence of method, it would need—what would be infinitely more exacting than to have a plan—it would need to take exact detailed notes of everything one preached; to keep before us a table of all that should be taught, and to compare incessantly these notes with the table, in order to calculate what we have already said, and what remains to be said, so as to omit nothing which is our bounden duty.

But who will do that, gentlemen? Who will do it continually? No, that would soon end in not knowing what point we have arrived at, and in letting instruction fall behind.

This result is, above all, inevitable in large parishes, where addresses and sermons are shared among several: three, four, five, or six priests. How is it possible in such parishes to arrange or direct the preaching, and to be assured that it will present in its entirety a complete teaching of religion, unless there be a plan of instruction laid out beforehand by the *curé*, and to which all the assistant clergy are bound to conform? If it is difficult, without a plan, to introduce into the preaching of a parish all the chief subjects, dogmatic or moral, so that none shall be omitted, how much more difficult will it be to bring in a number of lesser subjects and secondary details, which are nevertheless very important? These subjects and details will necessarily escape, while they would naturally have arranged themselves in their places, if we had traced out and followed a logical and complete

plan of Christian teaching, such as we shall find completely done in many useful books, in good catechisms, in elementary treatises on theology, etc. Add that this manner of preaching by detached subjects will always be infinitely less satisfactory to an audience, the human mind being so formed that it loves in all teaching order and continuity; and that it finds true light only in this: *lucidus ordo!*

Then, gentlemen, it is A PLAN that you need. If any one be absolutely determined to preach upon detached subjects, to take, for example, for the subject of his sermons the Gospel of the day, at least then he would have OF NECESSITY to keep, in order to guide himself, to the Table that is placed at the end of the Catechism of the Council of Trent, and which was drawn up with the special purpose of introducing and supplying, by means of explanations of the Gospels, the teaching of the principal parts of the Catechism.

But whatever care the writers have taken in distributing over this table all the principal subjects of religious teaching, you will easily perceive two things in studying it: first, that the execution of such a design is very difficult for the preacher; secondly, that many useful, even important, subjects have no place there, and can only be introduced forcibly. Plainly, the best and the easiest way is to have A PLAN.

Plans of religious instruction may vary much in arrangement and in details; each pastor may choose here, in this respect, that which suits best his own mind and that of his hearers; and as it is a question of a parish, where the *curé* preaches the Word of God always to the same hearers, he might take successively, every four or five years, different plans. But

it is obvious that the foundation, whatever plan you adopt, is always the same; it is Dogma, Morality, Prayer, the Sacraments, the Sacrifice; none can change that; but on this unchanging foundation you can have variety and interest constantly renewed.

You will find plans ready made, gentlemen, in your *Catéchisme du Diocèse*, in the *Catéchisme du Concile de Trent*, in *la Doctrine Chrétienne* of Lhomond, which is a masterpiece, joining to it his two volumes on *l'Histoire de la Religion avant J.C.*, and *sur l'Histoire de l'Eglise.* Thus I put even here before you several plans, of any of which you can make use. You will find adequate plans in all the good catechetical works you possess, or that you can easily procure. These books, if you choose them well, will furnish you, besides the framework, with precious details and developments. To complete them, you have your treatises on theology, and, above all, the living and fruitful spring of the Divine Scriptures, to which you must continually have recourse, and which you must explain to your Christian people, as the Holy Council of Trent expressly recommends. Nothing is more proper to give authority and efficacy to the word of a pastor of souls, since the Holy Scriptures are the living word of God Himself.

VI.

Now, gentlemen, I have said to you, and will proceed to prove, that this way of preaching, instructive and simple as it is, as well as possessing great advantages for the real and solid teaching of hearers, is much more easy, incomparably more easy, for the

preacher than others, since it is not to increase his labour to preach thus, but to shorten it.

I take for granted, be it understood, priests who prepare their instructions; for, with those who do not so prepare, who speak without having seriously studied what they are going to say, it is evident that instructive preaching, which does not allow you to speak in the air, will oblige them to perform more labour, since it will force them to make preparation. But will it be an evil that the faithful are thus delivered from that distressing class of speakers who mount the pulpit without knowing what they will say, and descend from it not knowing what they have said?

I presuppose, then, conscientious priests who prepare with care for the ministry of the Divine Word. Well, gentlemen, I say that for them instructive preaching—preaching conducted according to a connected plan—will be, of all things, and without comparison, the most easy. There will be no trouble, first, in *the choice of subject.* How much time one often loses in looking for a subject for preaching! To determine, among the thousand subjects we might treat, which we will take! We see no more reason for one than for another; and, when we have made a choice, does it never happen that, after commencing to work, we become disgusted and discouraged, and abandon the first scheme to take another? This trouble, this hesitation has no place in instructive preaching.

When we are preaching after a connected plan every Sunday, the subject that we ought to treat is indicated by the very order and succession of things. There is no subject to be sought, it is already deter-

mined. Another difficulty less is that of *divisions:* In instructive preaching, the divisions are almost always determined, like the subject itself, by the nature and the logical distribution of its contents. There again, there is little or nothing to seek. Instead of which, in the other kind of preaching, the divisions are arbitrary, and thence come uncertainty, irresolution, changes, and sometimes the most painful labour. What shall I say of the foundation of those things that ought to fill up the outline that we have traced out? If you have a dull, poor, and sterile mind, you will exhaust yourself in seeking; you find nothing. If you have a rich, quick, and fertile mind, you see so many things to say upon a subject that you do not know to which to give the preference. Sometimes, after writing a number of pages, you perceive all at once that your mood has changed. It will not do. You must begin again; must seek something else. Nothing of the kind, gentlemen, in instructive preaching. There not only the choice and distribution of the subject, but the very things we ought to say are ready to hand. They are there all ready, collected under your eye, under your hand, in the catechetical or theological books which you use to prepare and study your instructions.

It is almost like a professor of doctrine or morality in a college. He has neither to seek what he shall teach his class nor what he shall say. He must study his subject, go into it thoroughly, steep himself in it, that he may be in a state to explain it suitably; but he has nothing to invent. It is a teaching ready made, of which he is but the interpreter. And *the style,* gentlemen; will not that also be easier to the

preacher who wishes to teach, and not to harangue? The style *of instruction* evidently offers less difficulty than that of a great oratorical composition, just because it is simple. But besides, style in instructive preaching is determined by what is to be said; and this is a thing determined, positive, and precise.

Generally, in oratorical composition, what one calls difficulty of style is rather difficulty of thought. You do not know how to speak, because you do not clearly know what you wish to say. You are in a vague and indeterminate state of mind; in default of matter, you seek phrases, and you do not find phrases, because you have not matter, or you only find empty phrases. In instructive preaching, on the contrary, the body, the foundation is never wanting. The thoughts are sharp, clear, determined; there is but little difficulty in expressing them. Sometimes we have not to choose at all, for often there are not two ways of saying certain things. There is but one, which springs, so to speak, necessarily from the very foundation of the subject; above all, when one speaks with the heart of a pastor, who sees before him souls, —souls that he knows,—and who is speaking to souls. There, gentlemen, is the advantage of doctrinal subjects; it is that they are full and fruitful; they are all substance, and the thought commands, creates, or suggests the style.

Then, gentlemen, there is for a great number of preachers a last difficulty — that of *memory*. The trouble of learning and keeping in mind that which we have written, when we are forced to write everything.

This difficulty of memory is extreme; it amounts

for very many, up to a certain age, almost to an impossibility. Above all, when you are working on an oratorical composition, of which the style, carefully elaborated, does not permit you with safety to forget a word or a phrase, which one does not know how to supply at the moment, and whose omission will disarrange all. It is one punishment to learn such a discourse, it is another to deliver it, exposed every moment, as such a preacher is, either to stop short, or at least not to know where he is, and to let his hearers perceive his embarrassment.

These inconveniences do not exist in instructive preaching. There everything is consecutive, all is connected. The thoughts are bound together so logically, one answers so well to another, that the very thread of his subject guides the orator, and prevents him from wandering. The style, easier because more simple, allows of improvisation at need in case of forgetfulness. If an expression escapes the memory, you can replace it by another without attracting notice, without hesitation or failure. The only real work in this kind of preaching—a work full of interest and profit to the preacher—is the study of your subject. When you have fathomed it, when you possess its substance, to write, to learn, to preach upon it, is nothing more in comparison, so much are you aided and sustained by the very subject in hand. I have just said, '*A work full of profit for the preacher.*'

This, gentlemen, brings me to point out to you another precious advantage of instructive preaching; it is that it instructs the preacher no less than his hearers. Why? Because, to preach thus, one is forced to study. Truisms, vague ideas, commonplaces will

not do for this kind of preaching: there must be doctrine; and to put this doctrine into the instructions which we deliver, we must acquire and search for it.

How many things, gentlemen, in doctrine, in morality, in Church History, in the Liturgy, we think we know, because we have studied them formerly, and there remains to us some vague remembrance of them; but, when we wish to write or speak on these matters, we soon perceive that we do *not* know them, or that we know them badly: our pen halts; because, to write on a fixed subject, as are all doctrinal subjects, we must have precise ideas.

Then we must have recourse to books, to study, to meditation; and thus at each instruction we learn things that we did not know, or rather we learn better those that we knew badly: we pass from *partly* to *entirely;* we form on each subject clear, exact, complete ideas; we become more instructed.

And, see what a difference there will be in consequence, after a ministry of four or five years, between a priest who has never preached any but vague and disconnected sermons, on detached subjects; and one who during this time has gone through a solid and complete course of religion, preparing each one of his instructions with care? The first will have learned nothing, absolutely nothing, but to arrange his phrases; the second will have gone through the whole of the great Christian teaching, and with attention, reflection, and with that intimate acquaintance with these subjects which was absolutely needed in order to understand them and appropriate them, to make them his own, to translate them into popular

language, to be in a state to explain them properly to his hearers.

You know this old saying: 'The best way to become learned is to teach.' Teach, gentlemen; give instruction, be masters of relig on, and you will soon be well-instructed priests, who will grow in knowledge every day.

If, in the preparation of a first course, the work frightens you a little,—although there is really nothing in it too laborious,—yet strengthen and animate yourselves to this necessary labour by thinking of the marvellous facility that this first toil, once done, will give you for the rest of your life.

In a second, or in a third course, you will only have to retouch, to bring to perfection, to complete.

And after only ten years of this instructive preaching, you will be so full of doctrine, and so accustomed to teaching, that preaching, the most solid and authoritative, will cost you no other trouble, either in catechising or in the pulpit: *Modicum laboravi*, you will be able to say then: *et inveni mihi multam requiem.*

I must not finish this subject of instructive preaching without making an important observation concerning those churches where there is on Sunday a low Celebration besides the later and high at the Parish Church. If you do not join to the former a little of the Word of God, those who attend it will pass the whole year, and perhaps their entire lives, without any religious instruction. That would be most undesirable. I would not ask for so long an address at the early celebration as at the later; but there needs at least a little instruction, short, substantial, and constructed

also after a connected plan, that they who assist at this service may learn all that is necessary to believe and to practise in order to attain salvation.

I say that so much is necessary, and for the same reason, at Celebrations in churches where there is no incumbent, and which are served by a neighbouring *curé*, and also at those which are performed in private chapels.

There should always be at these a little instruction; otherwise there will be people who never hear the Word of God. Not to overburden the priest who is going to preach at the high Celebration, I would allow, under the above circumstances, a simple reading, but on three conditions: 1st, that this reading be drawn from a solid book of instruction, containing the fulness of religious teaching, such as the Christian Doctrine of Lhomond, the Catechism of the Diocese, etc.; 2nd, that it be given slowly, in a loud and intelligible voice, and in a tone proper to excite the attention and to make an impression on the soul; 3rd, that the priest add, where there is opportunity, some words of explanation or of exhortation.

In a word, gentlemen, let us remember that it is not everything for a Christian to attend the Holy Eucharist, but that besides this duty there is another, not only of ecclesiastical law, but of natural and Divine law, that of being instructed in religion; and it is in the accomplishment of this great duty that we, the pastors of souls, ought to aid the faithful in every way we can.

PART III.

THE PASTORAL WORD OR MESSAGE SHOULD BE AN APOLOGETIC WORD.

EVERY age, gentlemen, has its necessities and its perils. There was a time, in the Church, when the pastoral message had really no other duty to fulfil than that of instructing and exhorting. At the present time another thing is needful; it has not only to be occupied with feeding and preserving souls, it must conquer them and defend them; and for that end it is of the last necessity that the pastoral message should be also *apologetic*.

And I add that, at a time like ours, when impiety and anti-religious prejudices have invaded every class of society, even to the country people, apologetic preaching is an indispensable auxiliary to the teaching of religion, even in villages; and that none of you can neglect this important point of view in your instruction to your people.

I.

Who has not long known the independence of the human mind in Europe, in France above all? It has exalted itself, and the yoke of the faith and of old beliefs has been rejected by a vast number of men. Protestantism commenced the work of unbelief; the

impious philosophy of the eighteenth century has continued it; our century has seen it renewed, especially of late years, with a new recrudescence; and to the old objections, more or less floating in the mind, have succeeded attacks quite modern, and more radical than ever. Protestantism attacked especially the Church; Voltairianism, above all, Christianity; now everything is attacked, both supernatural doctrines and rational truths; they attack every philosophy and every religion; every deduction from reason, as well as every act of faith.

And what renders more formidable than ever at this time all these attacks of irreligion is the terrible means of propagating themselves, which they wield with such impunity, which permit them to penetrate, and to make themselves heard everywhere; to act upon youth every day with an unremitting perseverance, to entangle it on every side, and thus to reach the farthest section of the people.

It is an important fact with which we have not been yet sufficiently struck, because it results in isolated and successive facts; but it is important to state it, so as to take good heed of the situation in which we are, and to see whither we are walking. For motives which I neither wish nor ought to discuss here, during ten years numerous newspapers which defended religion have been suppressed in France, in our different provinces. And of those, a considerable number, which have been founded since this time, all, with some few exceptions, are expressly anti-Catholic papers. So that, in fact, in the actual state of the press, religion and impiety are facing one another, and opposed in the following positions:—

Some isolated defenders are here and there in the breach, without being permitted to recruit any helpers; while the great mass of the newspapers and reviews attack, with an agreement and boldness that are ever increasing, not only the Pope, but Jesus Christ, the Gospel, the whole Church, its religious orders, its clergy, and all its teaching, with the most odious and baseless calumnies, and that, above all, every day, every morning, in all the workshops and restaurants, in all the *cafés*, public-houses, and railway stations. And we must add that certain newspapers attack not only Christianity, but all religion, and even God Himself. The old systems of materialism and atheism, which were believed to be dead, live again, and have their organs in the contemporary press, and even in certain papers which, like the *Journal des Débats*, for example, consider themselves Conservative. The *Revue des Deux-Mondes*, to do it justice, has made itself here, for some years especially, a position of its own. I do not know that there is one of its numbers that does not contain an attack, veiled or open, but always deep and perfidious, against religion; or if the teachers of pantheism and materialism have any pulpit which is more readily opened to them, to help them to penetrate where neither their persons nor their doctrines could avail to introduce them—though, as I always recognise, with a singular mingling of agreeable and sound articles to deceive the foolish.

Such is practically the situation of the periodic press in our country.

And whilst these evil doctrines circulate among the lettered and cultivated part of society, under every

form, by books and learned reviews, and produce incalculable ravages in many minds, they pass from these books and reviews into innumerable publications of every kind and form—newspapers, popular songs, cheap novels, composed and hawked about expressly for the lower classes;[1] and it is from these, gentlemen, that your poor parishioners, if you are not watchful, drink long draughts of poison. And, besides, you know there are not wanting in the little towns, and sometimes in cities, so-called reading-rooms, where are sold at low prices the most immoral as well as the most irreligious writings; and almost everywhere to-day you meet these public-house philosophers, who indoctrinate the simple all around them with these, and know how to translate for them, into a language too well understood, the arguments of scientific impiety.

Do not think, gentlemen, that I exaggerate when I say that at this moment, at the time I am writing these lines, a new and great conspiracy is on foot against Christianity: remember the doctrines denounced by me two years ago in my *Avertissement aux pères de famille;* and it would suffice for me to place before you a mere list of works of philosophy, of literature, and of science, recently brought out at Paris, to ask you if such a crowd of publications directed against Christianity, and against the very foundations of all religion and all belief, does not

[1] An official report from the Commission on the book-hawking trade to the Minister of the Interior expressly stated that 'of nine millions of books sold publicly in towns, villages, and the country by book-hawkers, eight-ninths of these books, *i.e.*, EIGHT MILLIONS, were, before 1862, more or less *immoral books*.'

reveal an immense work of destruction, and a widespread conspiracy of contemporary impiety. As for me, it is in my eyes one of the most alarming signs of the times.

For, you will notice, it is not some partial errors that are propagated thus, but so entire a system of errors, and of such deadly errors, and so far subversive of all faith, of all right, and of all morality, that I do not hesitate to say that a nation in which such doctrines and such manners should prevail would become in fifty years a people altogether degraded.

What, in fact, could remain, even after three generations, of right, of sound public opinion, of dignity, of honourable life, of real civilisation, among a people who have been persuaded that man has no other God to adore than himself; no other soul to ennoble than a brain more or less like the brain of brutes; no other religion than that for which his caprice gives him a taste; no other distinction between good and evil than that which it pleases him to imagine; no future life but the remembrance of posterity, no other providence than the fatal laws of necessity, with human liberty reduced to nothing else than the alternation, as they preponderate in turn, of contrary movements of the restless brain?

Well, that is what is taught to-day, gentlemen. These are the unworthy principles that a pretended philosophy favours and spreads with an ever-growing shamelessness, that the most trusted organs of the press welcome and celebrate, and that a giddy and mistaken youth applaud. This is what, by every means of propagation in use to-day, descends among

the people, and even into villages, and gives to the faith of honest people and the uprightness of their character blows which, little by little, uproot and overturn all that is good.

See, gentlemen, what has just happened in Belgium and Liége, at the very moment when I was proposing to offer you this counsel. Impiety itself has been startled, at least that which ordinarily uses more skill in its attacks. What a frightful explosion of materialism, of atheism, and sanguinary disturbance! What audacious war declared, not only against Christianity, but against the soul, against God, public order, and the whole of society!

For these young men, in their pride and freedom, have spoken without reserve; they have boldly drawn out the consequences that the more cautious do not avow, and shown themselves ready on occasion to make them pass into actions. All that was said there is without doubt monstrous, and the subscribers of the *Siècle* are themselves displeased at them. But, I ask, whence came the doctrines which have exploded there? It is impossible not to ask this question, Who have formed these young people? Who have been their teachers, their schools, their colleges? What books, what papers, what reviews have they read? Who has nourished them every day on such [intellectual] food? Who has prepared them thus, for the political catastrophes to come? In ten years, perhaps, these men will be governing. The Congress of Liége has revealed the future Saint Just, Hébert, Chaumette, and Carrier of a new democratic and social revolution. The most dangerous men of '93 were no other than young men, practical disciples of

the most abject atheism and materialism, come to power, and giving with the ardour and fury of their age and passions the natural fruits of their doctrines and of their corruption.[1]

No! I was not wrong in uttering a cry of alarm, and in warning heads of families. But I say anew to the politicians who are so blindly attacking the Papacy, Do you believe that you can safely lay hands upon the highest religious and moral authority in the world; that you can without peril take away this barrier? Well, you are wrong! You are very culpable; but you are also strangely blind. Do you know what you are doing? I will tell you. You are opening a sluice through which the daily-increasing flood of demagogic impiety will rush, and bear in mind that you will not be able to turn it away from yourselves, and it will carry you away in your turn, both you and your race, you and this generation, of which one can say without needing a prophet's prescience, that if they continue to corrupt it, and to let it act as they have done: *Non præteribit generatio hæc, donec omnia fiant.*

All errors remain. When the higher classes of society and the French youth read of Holbach and Diderot, one could foresee that *Père Duchesne* would

[1] It is remarkable that most of the great revolutionary criminals were quite young men. When Saint Just entered the Convention, of which he was not long in becoming president, he was scarcely twenty-four years of age. Robespierre was only thirty when he entered the Constituante, and he was only thirty-five when he mounted the scaffold. Danton was the same age. Tallien was one year younger than Saint Just. These are the men under whom France trembled so long, and who made so many heads to fall. And yet they say of the young men of Liége: 'Oh, they are children!'

soon be proclaimed and celebrated in the streets, and that he and his compeers would not be long before they held in their hands the destinies of France and of the world. The atheism of the learned and rich calls out the atheism of the people, and you know how the one translates the other, in what style, and into what actions. It is in a style which one cannot in the least accuse, like that of some pretended philosophers, of lacking clearness.

'When a man dies, all of him dies'—'There is no other God than the sun'—'I have my religion to myself'—'Religion has had its day'—'Priests and kings are tyrants'—'Property is robbery,' etc. And the actions are in accordance with the style. That is natural. Great errors are inevitably the seed of great vices, and our nature is a soil always ready, which spreads and multiplies the evil. Those, in your parishes, in the country, who desert the Church and all belief, who no longer know the commandments of God, who are ready to say to you, in the same rough speech: 'I have no need of going to confess, I have neither killed nor stolen,' soon they will find themselves among those who rob and murder. Dogmatic negation brings very soon to moral negation: subtle error on the laws of morality is not long in excusing deceit on the quality of the thing sold, and in justifying all frauds, all interested lies. Who does not know the state of things at the present time? And then soon, when a revolution is once started, you know how far the murderous violence of greed will go.

Ah! how greatly our nature is corrupted! It is 6000 years since man came on earth—1800 years

since the Gospel was preached. God, the soul, heaven, ought to be, by this time, truths acquired and incontestable, our daily bread, the first treasure of all men.

Not at all. Let but two or three gloomy spirits come and contest these essential truths in the face of our old society, and immediately our old society, without disturbing itself for a moment, without asking whither these teachers of impiety are taking us, carelessly continues its affairs and its pleasures, and, sadder still, keeps for these impious doubts the attention, and sometimes the favour and celebrity which it so often refuses to those who only speak the language of good sense, of virtue, and of reverence.

Ever tired of the ancient truth, ever saddened by new error, and never seeing the depths he is approaching, such is man since he has been corrupted and depraved by sin. And he needs a thunderbolt, and sometimes a whole century of frightful griefs, to regain his good sense and his lost honesty.

And what I say here, gentlemen, is not in order to vilify the times in which we are living, but only to set forth the state of affairs and the condition of minds, which form the perils of the future, and to deduce our duty from them. You do not at all understand the spirit which animates me, if, in the sight of these dangers to which your people and to which souls are exposed, you fall into one or the other of these extremes: of uttering anathemas at the present time, or of falling into the inactivity and silence of discouragement. For my part, I have a horror of these two excesses, which I call two varieties of idleness.

When one has groaned over the times, one thinks

that one has done enough, and withdraws with sighs and sobs. No, gentlemen, you must struggle, you must act, you must profit by all the resources that remain to us. For we have some, and those great ones.

Ah! doubtless our century has its miseries and its perils; but it has also its virtues and its powers for good.

There is, above all to-day, in France, great progress towards good, to meet the advance of evil, which strikes every eye; there are excellent dispositions for better things, an admirable fruitfulness in good works, and a surprising return to Christian truth and virtues; and we must recognise it carefully; it is that which makes impiety tremble and blush. But it is not less true that all that is done with courage, continuity, and sincerity succeeds. No; let us not accuse our times; but let us work bravely, let us be examples of devotedness, and in spite of all contrary efforts, let us labour to better them by bettering ourselves. Let us not revile those whom we ought to save. Is it our part, who are commissioned to make man better, always to complain that he is bad? To cure his evils, to supply his deficiencies, to remove his perils; are not these the honour, and the very reason of our ministry; I may say, the very aim of the Church?

Besides, has he not always been so, more or less? Have not good and evil always been in opposition, and burning opposition, to one another on earth? Has not good often seemed conquered? For my part, when I look attentively at every century, from one end of history to the other, each century appears

to me to have had its own burden, its own evils, and its own labours; and if God had left me the choice, in truth I do not know if I should dare to charge myself with choosing the time when I should have preferred to live.

Let us then leave off these returns to the past, which cannot come again, and these curses on the present, which cannot change it. But let us not be asleep to the ills and dangers which threaten those whom we ought to save; and let us not rest on those vain predictions which promise us human peace, temporal prosperity, new times, when all shall smile on us, when, all errors and vices conquered, Christians shall have only to flourish in this world. The great Bishop of Hippo asks us: *Numquid Christianus factus es, ut in sæculo isto floreres?*[1] No, let us not solace ourselves with such vain pretexts, nor feed our hearts with these soft hopes.

But let us not hide our discouragement and our sloth in that ridiculous dejection which makes those dream of the end of the world who should only think of converting it. There is but one thing, there never will be but one thing, to do here below, as St Paul said: It is to be brave and to overcome evil with good: *Vince in bono malum.*

Then, gentlemen, watch and pray: *Vigilate et orate:* that is the warning, the cry of our Lord. Do not think that the existence of the Church is sufficient, any more than that of the sun, to dispel all the shadows. It has pleased God to oblige us to labour; and if He has made us Priests, it is that we may

[1] Were you then made a Christian, that you should rejoice in this life?

labour without ceasing, to light again in souls the flame which is extinguished, to root out every day, without ever ceasing, the error which springs up anew.

Error springs up and multiplies; let Apologetics be renewed, and multiply as well; let them take every form that the attack takes; let the defence be in every spot where the enemy penetrates. The clergy must to-day write and speak; let them write, let them publish good books, wise or popular books; let them not stand aloof in France at a time when there are so many lay-people occupied in combating impious enterprise by religious enterprise; let them second with all their efforts and all their influence this struggle through the press; let them write, and also speak; let them not only make for pious souls edifying discourses, but let there be always and constantly in their hearts a settled purpose, an apologetic intention; and let them speak not only in their pulpits, where those that have most need of hearing the Word do not come to hear it, but let them use private exhortation, no less than public, in the defence of religion. Let the *curé* not institute useless religious discussions, which, when they have the direct form of discussions, lose themselves in the air, and scarcely ever accomplish anything. No; but it is incontestable that a priest, a *curé*, solidly instructed in the proofs of religion, and well informed on the vulgar objections spread around him against it, can, in social relations, and in conversation, directly or indirectly, by words thrown out in passing, or even, when it is possible and opportune, by arguments rapidly laid down, or by ready refutations, reach those whom he would never reach in the pulpit; dissipate a misjudgment, lighten a difficulty, resolve a

doubt, remove an obstacle, and prepare the way for an entire enlightenment and a return; but, in every case, let him not forget, in his discourses from the pulpit, his duty of enlightening his hearers, of bringing them back to the faith, if it be necessary, and always of confirming them in it. But what is necessary for that, I cannot repeat it too often, is, besides solid and positive knowledge, actual, if I may so speak, and practical, of those with whom one lives, is that which I have defined in its due place by words that render my thoughts well, apologetic preparation, intention, and attention.

Ah! gentlemen, you often complain of the apparent sterility of your life, of the length of your days; and alone in your parsonages, you sadly wait for men to come to you, as the boatman waits, seated on the bank, watching the water flow by, for a passenger to embark in his boat. Well, I propose an occupation more worthy of you, or rather it is Jesus Christ Himself who calls you and says: 'Do not wait; arise and walk; souls do not come to you; go to them: *Ite ad oves quæ perierunt!*' Otherwise, what happens? You wait for them, and they for you; time slips by between you, without approach or meeting. It is your part to rise up first, and to make the necessary steps: *Ite ad oves . . . Exite:* Go forth from your repose, from your dwelling, from your fireside. Go, *per vias et sepes . . . Ite, docete . . . Ecce ego mitto vos . . .* I do not see a word of Jesus Christ which does not order us to action, eager action, to a devoted initiative. If the souls around you are at first rebellious, take patience and work on always; think of the universal Church, think of all souls, work for

them ; keep yourself acquainted with the errors which threaten them; pray, study them all; write, if you have the talent for it; learn, at least, if you do not write, learn more and more to defend the faith by word of mouth, to multiply its proofs, to make men see its beauties. If your solitary studies should but be useful to a single soul,—do you know if one day you may not meet this soul again in the Hereafter—will your trouble have been lost ?

Ah ! if one of our rights, one of our pretensions, one of our customs be threatened, how eloquent we are, how animated and active ! But here one of our great truths is threatened; they overthrow our doctrines, they lay the axe to the Cross of the Saviour: they deny God, the soul, the future life. Shall we be less eager, less affected, less concerned then ?

One thing has often struck me, gentlemen : we are fifty thousand priests, with a hundred bishops, and three thousand professors ; we have no family to lean upon us, no ambition to occupy us. Well, with such an army, shall we leave the victory to unbelief and to falsehood ? In our own time, a poor priest of the diocese of Belley, M. Gorini, a simple country clergyman, has vindicated the Church in history. Why is there not an Abbé Gorini in every diocese ?

Saint Vincent de Paul was also a country clergyman. Ah ! if we had only two or three Vincents de Paul, two or three François de Sales, one or two Charles Borroméos, the victory would not be long undecided. They mock at us; but they do not mock at saints; saints who work, pray, and devote themselves for their brethren.

St Thérèse once said : ' The Church is suffering : my

daughters, to prayer, to prayer.' And I say to you: 'Gentlemen, the Church is suffering; to prayer and study! to prayer and work!' You are young, and you have time: work, work. Many among you have already done usefully, very usefully and very bravely. But it is manifest that we are not numerous enough, I do not say under canvas and in camp, but in the struggle and in face of the enemy. Some there are that allow themselves to be exhausted by struggling alone; but they tire themselves out by bearing their failing forces against every breach at once. If we apportion our work, after having well defined, ordered, and accepted it, what useful studies and fruitful results, what vigour, what life, what power for good! No, we have not a sufficient idea of our strength, and we do not make sufficient use of it.

I call upon you, gentlemen, in the name of our Lord Jesus Christ, and by the love that you bear for souls, to apply yourselves with new ardour to study and to preaching. Apply yourselves to teaching solidly, to enlightening thoroughly the people committed to your charge. Give connected and well-constructed courses of instruction. Do not content yourselves with teaching general and dry formulas of doctrine; you must have foundation and detail. That alone interests and instructs. I have myself certain experience that children and country people are capable of a strong and solid religious instruction. Only it needs zeal, and to know how to take hold of the work. Look at the Gospel. Is not the revelation of the highest truths couched in simplicity and the most penetrating clearness? Enlighten these, and strengthen the faith of the people. Let them know

the foundations of religion. Open to them, by putting well within their reach, the proofs of the existence of God, of the spirituality and liberty of the soul, of the future life, the beautiful and great history of the Mosaic and Christian revelation, the Divinity of Jesus Christ, the Divine institution of the Church. Show the mutual relation of truths, their agreement, their harmony; and how, without contradicting the intellect of man, they agree, by surpassing it, with the most healthy and purest gifts of a strong and elevated reason.

I insist on this last point. It is evident that we have to-day to defend not only the faith, but healthy reason against senseless attacks. So far as we can see, the moment will soon come when our mission, the mission of clergy, bishops, priests in the world, will not only be to maintain and propagate the faith; but to preserve sound reason.

Persuade yourselves then, gentlemen, that religious teaching, which was always the first need of a people, has become more indispensable to-day than ever, because of the incessant invasion of error, and the increasing perils of the faith. And persuade yourselves also that this teaching of religion cannot be given by sermons only, sermons, more or less vague, on mixed and chance subjects: if you wish to attain the great end, and to accomplish the great precept of the Master, DOCETE, you must have *courses of instruction* properly so called, courses which follow each other, and develop so as to form a complete whole. And the preparation of these connected discourses will suffice in your studies to occupy your time, with a deep interest for yourselves, and a real usefulness to your parishioners: and in these connected instruc-

tions you will find place most naturally and most usefully for your apologetic preaching.

Without that, one is speaking and preaching into the air, *aerem verberans;* but not teaching or defending the faith. A strange thing, and one to which I cannot keep myself from returning. We have among us courses of religion for children alone, in the Catechism. And as men and grown-up persons cannot be relegated to their catechism, it follows that they have not any public and regularly instituted means of gaining instruction in the fundamentals of religion. There is evidently, gentlemen, a gap, which you must prepare to fill.

Let us prepare then; let us watch, let us work, and strive in every way. Error is armed; let us arm the truth; but as it befits Truth to be armed, with knowledge, justice, charity, light, sincere and ardent zeal. As said St Paul: *Induamur arma lucis;* let us put on the armour of light, as we are the children of the light, *Filii lucis.* Let us not once more force our Lord to reproach us that the children of darkness are more prudent and more active in their efforts for evil than the children of light in their zeal for well-doing: *Filii tenebrarum prudentiores filiis lucis sunt.* Let us be more studious, better instructed in the truth than the professors of iniquity are in deceit; let us be more zealous, more devoted than the most indefatigable propagators of error: let their zeal, if need be, be the model of ours, and their hatred for the Church the measure of our love. Yes, let us all become more strong, more enlightened, more active, more eloquent; above all, continuing to be exemplary in life. Our example will always be the

best of books for the support of our doctrine. But example is not enough; and a learned struggle for the truth, in the ardour of charity and virtue, should never cease. The Church should make by us, against constant attacks, its constant apology.

II.

It was this necessity for apologetic preaching which, after 1830, as at the commencement of this century, brought about the institution, at Paris, the very centre of all this contemporary movement of unbelief, of the conferences at Nôtre Dame; and occupied the pulpit of M. Frayssinous, by Père Lacordaire and Père de Ravignan. With what success you know. For many years—better than those in which we now are, since, then, at least, when we were attacked, we were free to defend ourselves, not only in the pulpit, but in the press, on the platform, and everywhere—for many years, we heard in turn these two great voices defending the Divine origin of Christianity with an eloquence diverse, but equally powerful, the one with originality, emotion, fire, and vigour, the penetration and lofty sentiment of a mind marvellously fitted for the contests of the intellect; the other with a gravity, a serenity, a nobility and authority entirely worthy of the Divine religion of which he was the interpreter.

You must, however, remember that the particular, and quite exceptional necessities of the audience at Nôtre Dame have imposed on these conferences a character *sui generis*, by which one must not regulate one's self in general. Besides, the great originality of the two celebrated controversialists whom I have men-

tioned, of one especially, cannot be a model for ordinary preaching. Several young priests have been led into an absolutely false style by trying to imitate P. Lacordaire: reminding us of the poet's words :—

> 'Pindarum quisquis studet æmulari . . .
> Ceratis ope Dædaleâ
> Nititur pennis, vitreo daturus
> Nomina Ponto.'

They have found it needful in Nôtre Dame, at Paris, to remain long outside the great Catholic exposition of doctrine, and have defended, so to speak, the approaches to the temple that had been threatened: now is the time to open the sanctuary, and to reveal the hidden treasures, and to resort to these great Christian doctrines that the Fathers formerly preached with so much splendour: the Incarnation, the Redemption, the Sacrifice, the Sacraments. The preacher who shall dare to undertake it, who is at once theologian enough, philosopher and orator sufficient to develop, as they should be developed, the magnificent truths of our belief, will receive, we may hope and predict, the most consoling honour and fruit from them.

But although he must be of an exceptional and especially philosophic turn of mind who is to suit Nôtre Dame de Paris, my idea is that a pulpit, specially for apologetic preaching, is necessary to-day in each of our great towns. For my own part, I believed it necessary at Orleans, and that is why, for some years, I have commenced apologetic conferences there, which have been attended not only by men whom the misfortunes of the times have alienated from religion,

but by Christians themselves, who were charmed to hear reasons for their beliefs. Our duty, in fact, is to restore faith to the one, and to strengthen it in the others. As I was obliged later on to interrupt these conferences, and prevented from resuming them, I have entrusted them to others, and have instituted them in a permanent and regular manner at Orleans.

Where that could be imitated, gentlemen, I believe it would supply the most important need of a number (that is, alas, every day increasing) of men more or less deeply affected with unbelief or doubt.

But in most of your parishes, where a special course of apologetic instruction would be difficult, or even impossible, apologetics should be mingled with ordinary preaching; and that should be one of your main objects when preaching: to show forth our doctrines, to combat prevalent objections, to restore to the one class their faith, to defend and protect it in the others. But how to proceed here, and what ought apologetic preaching to be for an ordinary parochial audience? I will limit myself to some exact and very simple advice. 1st, an important remark, gentlemen, which you must never forget, is that our Apology for the Faith, to be efficacious, has no need to be presented under a form directly apologetic: the best apology is that which goes to the very depths of the matter, and which demonstrates Divine truths by themselves, as saith the Scriptures: *Judicia Domini vera, justificata in semetipsis.*

Most of the difficulties with regard to religion that arise in ordinary minds come from misunderstandings, and from catching up objections made by others. The simple proclaiming of doctrine, when well done,

is sufficient to throw to the ground a good part of the difficulties which embarrass the ignorant. After having well set forth the doctrine, it will often be only necessary to remark how, taken in its true sense, it is far from being contrary to reason, even when it passes natural capacity, and to show to what point the ideas that unbelievers or heretics hold concerning it, or from which their prejudices spring, are false, and contrary to the true teaching of the Church. That is, you know, the method of Bossuet in his admirable *Exposition de la Foi Catholique.*

This should be ours also. But let us ask ourselves, in our conscience and before God, whether we teach religion sufficiently, whether we preach it well, whether we make it clear and lovable in its clearness? How do you expect people to know Jesus Christ if they are not taught of Him, or if they are taught badly? if He is not shown in His true light, in His whole light, but only by fragments and flashes? Faith does not invent. We always start from this idea, that those who neglect religion know what they are doing, and understand it. It is not so. Often they do *not* know, because they have never learned the elements of religion. It is a wonderful thing to see to what a degree the most well-educated are ignorant of Christianity, even of its first rudiments. They know neither its tongue nor its simplest terms, nor its elementary signs. Christianity is for them a book written in an unknown idiom. What do we need, then? We must, without appearing to do so, for fear of humiliating them, teach them to read, to spell in this Divine book. Have we done that? Let us take the trouble of spelling with them, of making them put together the Divine letters.

No, we preach too often in vain, scolding the absent, and not instructing those present. When we speak, we must always think of those poor sick souls who have a veil before their eyes, or whom some feeble obstacle arrests—a grain of sand, a mere trifle, a poor objection, but sufficient to disturb them, and from which they know not how to defend themselves; often a word said to the point, an argument, a demonstration directed purposely to them, will suffice to raise the veil, to extract the grain of sand, to dissipate the difficulty, and to let the light penetrate to their souls.

2d. Then again, a most important thing to be observed in apologetic preaching is, while weighing and discussing objections, not to give one's self the air of a man who strives as an equal against error; but always to observe the calm and firm attitude of a master of the truth, who teaches on behalf of God, *pro Christo legatione fungimur*, of a man who speaks with authority, as saith the Scripture: *tanquam potestatem habens*, to bring all souls into subjection to Jesus Christ, *redigentes omnem intellectum in obsequium Christi:* otherwise, you seem to set religion in question, and that is to weaken it considerably in the minds of the people, who instinctively regard as doubtful all that is set in question before them. Let them, on the contrary, feel in your preaching the man who does not doubt, who does not seek, but who is sure of himself, sure that he stands as he does, in fact, on the solid and unassailable ground of the truth.

Thus, gentlemen, when I say that you must give proofs, show the foundations of religion, make plain the reasons of things, do not take it in the sense that you ought, in the pulpit, to philosophize, to dispute and

to change preaching into a wrangling controversy; that would be to alter the institution of our Lord, who, in sending us forth, did not say: *dispute*, but *teach.*

What I mean, then, is this: you must prove and give reasons for truths and Divine precepts, not by disputing, but by expounding them with gravity, clearness, simplicity and authority. There are two lights, two suns of the soul, faith and reason. Well, I say that you must throw upon the truths that you present to the faithful, the rays of those two lights: of faith, that there may be *obsequium*, submission of the mind to the word of God; and of reason, that this submission may be reasonable and enlightened, *rationabile obsequium.* The mind then sees that it is to the Word of God that it is submitting, and it understands that in that Word, in spite of its height and depth, all is acceptable to reason.

3*d.* Above all, gentlemen, keep from raising difficulties that are unknown to your hearers, which they would never think of proposing. Why embarrass their minds needlessly? Keep *au courant* with what they think and say, with their different dispositions of mind: it is the duty of a pastor to know his flock, and to know well in what state of mind they are; it is for them that you speak, it is their difficulties that you should raise; these are the actual and present difficulties that you should combat. Others do not matter to your hearers, and can only astonish or trouble them.

What have we done, however, more than once, gentlemen? We strive against old errors whose names we find here and there in ancient authors, and which only exist in forgotten books; but we do not

combat serious and deadly objections of the present. Everything has changed its place on the field of battle. The enemy is no longer where he was; and we still remain in the same place, aiming at him useless blows *ærem verberans;* or even if, warned by the public clamour, we decide to pursue and combat him in his new evolutions, it is almost always with hesitation weakness, and sometimes with disturbance and declamatory exaggeration.

4th. Instead of exaggerating and declaiming, let us prove and demonstrate. Exaggeration and declamation are the two pests of apologetic preaching. It is essential that the answer resorted to by us in the pulpit to every objection we handle, be simple, concise, solid, and peremptory, and that it should not only really be so, but appear to be so. It would be disastrous, on the contrary, if the objection were, or appeared to be, more cogent than the answer.

And so you must quite understand that your hearers will often be ready to seize the objection, and not ready to grasp your answer. People generally understand only simple and sensible proofs; learned demonstrations are beyond them.

You must, then, take care,—and this peril should be avoided with so much the greater attention, because the popular formula of certain objections is brought forward with a conciseness and a precision, with a superficial appearance of good-humoured and plain sense, which is just calculated to make an impression on people of little education, and because such objections so expressed take up their lodging, so to speak, in a corner of their minds. You must make every effort to give to your explana-

tions as much clearness, relief, and cogent reason as possible.

If you fear you cannot resolve an objection peremptorily, so that none of it shall remain in the mind of your hearers; if you feel that you may not be able to give to your explanation a form as vivid, as convincing, as popular as that of the objection, rather pass it over in silence, for fear lest the feebleness, real or seeming, of your answer form one prejudice the more against the truth.

There are explanations, decisive and peremptory in themselves, which are not so for those to whom you speak. It is to good sense above all, and to common Christian sentiment, that you must address yourself; for it is for all that we speak, and good sense alone is the portion and common patrimony of minds—like a clear mirror held by Divine wisdom at the back of all human intelligence, like the retina at the back of the eye, to receive the daylight of the truth.

5*th.* A precious help to apologetic preaching, and one that you ought not to neglect, are good books; and that is why I wish to say a word to you here about them. It is more necessary to-day than ever that you should have at hand, either in parochial libraries or in your own library, a certain number of them, that you can lend on occasion to such and such of your parishioners, according to their particular needs. That is a work of zeal, at the end of which you may find the salvation of more than one soul.

People write and circulate many bad books; let us write and circulate good ones.

If God opened before us the interior of souls, we should be astonished to see there how great is the

number of those who have owed their conversion and their safety to a good book.

But let the books that we circulate, by recommending, lending and giving them away, be really good books. And for that end, it is not enough that they have fine and even good titles. What matters the label, if within there be nothing but nonsense, foolishness, or if there be even error and wrong?

Distrust, gentlemen, for your young boys and girls those pretended moral romances, which, if they are not altogether bad, have at least the double and grave drawback of corrupting the mind and heart. Distrust, also, some religious books.

The publishing trade, even the best part of it, alas! —too little watched over in this respect—ushers every year into the world, in religious houses, in parochial libraries, in prize distributions, thousands of little religious books without worth, without doctrine, without solidity; full of numerous inexact ideas, ridiculous exaggerations, and false sentiments, which alter and debase religion, pervert devotion, repel serious men, scandalize enlightened Christians, and are a kind of subtle corruption for souls. Banish these books, gentlemen, and always prefer good, well-known books, books whose reputation is made, to those whose only attraction is too often only that of novelty.

6th. I end all this by a last word on the zeal and particular care that, both in preliminary studies and in immediate preparation, apologetic preaching demands.

You must be prepared long before for the work of an apologist; and it seems to me that the preacher never should cease from preparing for it.

I think that all your reading and all your observation should be often either directed by this aim, or brought to this essential point; and thus in your sermons, the part which demands the most serious attention, and of which you must be most sure, is the apologetic part. There, in fact, the field is limitless; all comes more or less into the sphere of apologetics; everything has been turned against religion, and everything can be invoked to aid it.

But also, everything here needs delicate handling; for you must not miss your mark; you must speak with certainty, without feebleness; with all the reason and power that the truth permits and requires. You cannot, even with invincible demonstrations, always triumph over obstinacy of mind that is often strengthened by the bad will of the heart; but feeble and half proofs not only do not convince any one, but they run the risk of enfeebling the faith of some and of confirming the unbelief of others.

Yes, you must work seriously to acquire the precious talent of an apologist; but is not the subject worthy of all our efforts, as it is the end of all our zeal?

What a magnificent subject is Religion! All the truths of philosophy are in our dogmas, all moral and social truths are in our precepts; all that man understands of truth is illuminated by what the Gospel reveals; everything good that man can wish is raised and strengthened by the Gospel inspiration. The whole of reason, with more of faith; the whole of virtue, but with sanctity superadded: all that is in the Gospel. The soul and society subsist from the Gospel and by the Gospel.

III.

I will not finish without telling you that at the present day especially, in the presence of the errors of Socialism, apologetics consist in explaining and showing to your people, together with the doctrines of the faith, the moral law.

This is too much forgotten now: it was better understood in the time of catastrophe; but in the apparent calm in which we are for the moment, too many people set themselves to shut their eyes to moral and social necessities, and to the benefits of religion.

Well, in the presence of this indifference of so many people, and of politicians themselves, men who govern the world, and who leave religion to the mercy of every attack, without appearing to have any suspicion that whosoever shatters it will shatter the whole social order, I say emphatically:

There are not two laws which uphold society; there is only one; that is, the *Decalogue.* Gentlemen, we have there, and we carry in our hands, in the Decalogue, the salvation of the world. That is why, in your apologetic preaching, you must preach this moral law, and show that it is the foundation of all here below, and that without it we can do nothing; that everything would crumble away if that did so.

What, then, is the Decalogue?

It is simply the great moral and social law: the law of man, the law of the family, the law of nations, the general and fundamental law of humanity; the supreme and essential bond of the human race.

It is, first, the *love of God:* the love of God above everything, and more than the love of self; the adora-

tion of His greatness, faith in His truth, hope in His goodness, religious respect for His holy Name.

And by that also impiety, unbelief, irreligious indifference, despair, false swearing, blasphemy and superstition are reproved.

It is *love of self;* but lawful love, humble and pure love, love for the soul above the body: purity, chastity; the love of labour; labour that ought, for *six days* every week, to draw from the brow of sinful man the sweat of expiation and penitence, but which is at the same time destined to exercise, cultivate, develop, to ennoble and bring to perfection all the physical, intellectual, and moral faculties which constitute human nature and its dignity.

And by it are reproved sloth, which teaches every vice, which is the source of every misery, and all the ignominious passions that it is better not to name.

It is, too, the *love of one's neighbour:* gentlemen, tell your people well, that none is more the neighbour of a man than his father and his mother: so, in the Decalogue, father and mother come immediately next to God; and a man owes them a respectful love which raises him to honour; he owes them obedience; he owes them, up to their last day, care and filial assistance.

As to the love that a man owes to all his neighbours, it reaches far; for he must love them as himself. The general formula of this law is known: 'DO NOT to another that which you would not he should do to you.' That is not enough. 'DO to another that which you would he should do unto you.' Care for the sick, then, help the poor, set

free the prisoners, console the afflicted, succour the orphan.

Then, *Thou shalt not kill;* neither the body of another by murder, nor his soul by evil example, nor his honour by outrage.

Thou shalt not steal; neither his goods, his reputation, nor his fortune.

Thou shalt not bear false witness; thou shalt not utter against him either false testimony, or calumny, or any falsehood.

Thou shalt not covet; neither his wife, nor his house, nor his servant, nor anything that is his.

Thus, in the law of our God, the love of one's neighbour ought to go so far as never to permit against him covetousness either in wish or thought.

We see that there is not one of these commands that is not a commandment of love: that law is entirely *the Law of Love.*

This law is also *the Law of Good.* Its fulfilment fulfils every virtue, and makes the perfectly *good man.* In fact, as the Scripture so simply puts it, all the Decalogue, all virtue may be reduced to two sayings: *Declina a malo, et fac bonum:* do good and avoid evil.

Who would not otherwise be struck with the singular details into which this Divine abridgment of social law enters? It is not only life and honour, physical and moral life, that the Decalogue protects in man against every attempt; it is also *Property.* And why? Because property is to preserve the life of man, and to protect the life of his children. It is the home of man, his house, his roof, the clothing that covers him; it is his servant, the very animal

which helps him to work his field; it is his ox, his ass, that the Decalogue takes under its protection, and covers with its majesty.

Yes, even to-day, after the lapse of so many centuries, in the midst of that magnificent civilization of which we are so proud, PROPERTY, without which THE FAMILY itself, the source, beginning and model OF ALL SOCIETY, is impossible; property has no firmer foundation than the seventh[1] and tenth commandments.

The family only continues and endures, in all it has most venerable and most sacred, by the fourth, the sixth, and the ninth.

The security of towns and high roads, honesty in business, and all the mutual relations of men, the sacredness of oaths, the justice of legal proceedings, rest only on the fifth, the seventh, and the eighth commandments.

Even to-day the Decalogue is the great charter of humanity. Every social question is still in the Decalogue, and human society has no other support.

I enlarge on this great subject, gentlemen; and to encourage you to study and to preach, I am delivering to you a lesson and a sermon. But how to half open one's lips on such questions without the truth escaping?

This is what ought to inflame our zeal. We bear in our hands the truths that are the safety of the world. Ah! we are forced to confess, in the face of the uselessness of our preaching, and of the great number of men that escape us, that we do not preach

[1] The commandments are here numbered in the Continental way, which divides the second into two.—(*Trans.*)

enough, that we do not defend, nor put forward religion enough. We do not sufficiently love this holy religion, we do not feel enough how beautiful it is, how good it is, and how great.

Let us speak to all, whoever they may be: let us thus exhort philosophers, statesmen, judges, soldiers, men of letters, legislators, as well as labourers, workmen, the simple dwellers in our country districts:

Return, return altogether to the faith, to the Gospel of salvation, to Jesus Christ. It is there, there only that you will find laws for all the conduct of your life, consolation for all your griefs, teaching for all your doubts, and infallible secrets for the safety of the world.

The gospel of Jesus Christ is altogether the purest philosophy and the most sublime religion.

It is in the Divine gospel that is renewed the old alliance of those two great powers that come forth from God, reason and faith: there only under the look and under the inspiration of the Son of God the troubled reason of man is reassured, his intelligence, weakened in the darkness, finds its strength again, and faith pours upon him her brightness; it is supported upon these two wings that man rises and mounts, through the evil days of his pilgrimage, towards the city of the living God.

Depositaries of such truths, gentlemen, how could we not do our utmost to propagate them upon earth, and to defend them against those who attack them; and what excuse should we have, if the enemies of these eternal truths had more zeal to overturn them than we, their natural defenders, to sustain them?

Once more let us pray, and watch, and labour. Let us not sleep. Again, error is strong, let us be stronger; error is learned, let us be learned too; it is active, let us be active too; let us not leave to error a domain without defence, nor fields without culture. O God! if we triumph, it will be Thy work; but if we falter, it will be our own fault.

PART IV.

THE PASTORAL MESSAGE SHOULD BE A WORD OF EXHORTATION.

LET us go on, gentlemen, in the study we have made of the pastoral word.

The pastoral message, the word of life, should be then, first, a *living* word, to take hold upon souls and give them life. It ought to be an *instructive* word, because instruction is light, and light is the life of the mind. It ought to be, for the same reason, above all, in the time in which we are living, an *apologetic* word, because apology is to-day an essential part, and the necessary complement of religious instruction ; and it is, above all, by it that religious instruction defends, sustains, preserves, and revives faith in souls. I add that the pastoral message should, in the fourth place, be a word of *exhortation.*

I.

It is true that if religion were only a science, pastoral preaching might confine itself to the speculative teaching of religion. But religion is quite another thing. It is the method for the conversion and direction of all human life towards God ; it is the practice of all

duties; it is the submission of the spirit, heart, and reason, of the soul, of the whole man and all his conduct, to Divine authority. Now, in order to attain by preaching such results as these, to instruct is evidently not sufficient. Instruction is only one of the means of attaining this end. The end is to make a man wish for and practise good: the end is to persuade to virtue, to give a love for it, to inspire at the same time a horror for evil, and to decide men to put as much force upon themselves as is necessary, in order to lead a pure and Christian life. But to that end we must address the heart as much and even more than the mind; yes, we must direct ourselves to the heart and attack it, so to speak, on all sides; we must reach it by the understanding and the reason, but also by the imagination and by the feelings, by moving all the most lively faculties of the soul.

It is also necessary to pray, and make others pray, in order to draw down grace, without which the word of man is worth nothing. In a word, pastoral preaching is not only the instruction of the mind, its purpose is the religious elevation of the whole soul, and the vigorous culture of all the powers of man's heart and mind in order to turn and raise them towards God, to penetrate them with his fear, to fill them with His love, and to subjugate them to His law. It is to teach religion, but with the developments, the details, the practical applications, and also with the movement, life, fire, zeal, and action that the pulpit demands. And it is in that way that the pastoral message attains its essential end, which is to produce life in souls, to make souls live; to encourage souls to

love truth, to profit by grace, to make progress in virtue; that is the end sought by exhortation.

Such a message is essentially exhortative, and I add, that there is in it a character which distinguishes it and sets it apart from all merely human speaking.

When Jesus Christ founded, as we have noticed, the ministry of the Word, and instituted pastoral preaching, public speaking was not absent from the world. Men spoke, and spoke well, then, in the Greek and Roman societies. There were masters in the art of speaking who went from town to town to teach and display their lauded eloquence. Was it simply one school more that the Saviour came to found; another pulpit like those of which there were so many already? No; what he wished to create was a word that should resemble no other, by the very fact that it was *exhortative*.

Exhortation, earnest exhortation to good, and to virtue, was a thing altogether new and unknown upon earth. And that is easily understood. Such a word supposes zeal for souls, authority, a mission. Who had *that* on earth before our Saviour?

The orators spoke to please, to utter lofty maxims, ostentatious theories, little caring what became of their words in the minds of their hearers, provided that they were paid for and flattered.

Jesus Christ willed that His apostles, the continuers of His work, should speak for quite another end; to convert and save souls, to touch them to the quick, to conquer them by powerful exhortations, to take hold upon them, to seize and cast them tamed and changed, at the feet of God, that is, to renew and sanctify their whole life. And to that end, Jesus

Christ gave to His apostles three things that are essentially needful to orators, mission, authority, zeal. Zeal—that flame whose hearth is not here below on earth, nor in the heart of man, but in the heart of Jesus Christ.

For instance, see what the greatest minister of this Word said to two of his disciples who were going to carry it to the nations, and, in consequence, what he says to all of you, gentlemen: *Hæc doce et exhortare.*[1] Teach, but do not only teach; exhort. Go and attack hearts and souls. *Hæc loquere et exhortare.* Speak, but your word must be exhortative, for it must be life-giving, that is, converting. And be powerful to exhort in sound doctrine. *Potens exhortari in doctrinâ sanâ.* That is what St Paul said, and said in many different forms to his disciples, Titus and Timothy.

The character that he points out unceasingly in the Word of the ministry of the Gospel is that it should be exhortative. We exhort you that ye receive not the grace of God in vain. *Exhortamur ne in vacuam gratiam Dei recipiatis;* or rather, it is God that exhorts you by our mouth. *Tanquam Deo exhortante per nos.* It is God who, by us, exhorts your hearts, and who confirms them in all good and in every virtue. *Exhortetur corda vestra et confirmet in omni opere bono.*

II.

So then, gentlemen, to instruction you must join *exhortation*, which addresses itself more particularly to the heart; by which, at the same time, one en-

[1] St Paul's 1st Ep. to Timothy vi. 2.

lightens the mind, and the other attacks, excites, and influences the will, that powerful mistress on which depends all the direction of the life of man.

It will not be necessary to this end to make two different discourses, of which one instructs and the other exhorts. For it is with exhortation as with apologetics; nothing is easier than to join the whole together in the unity of a single discourse. Instruction, if well done, should be always mingled with exhortation, and exhortation—if that also be well carried out—should be always mingled with instruction. In one word, a Christian audience should never be dismissed without having been addressed at once in mind and in heart.

If the subject is dogmatic, you must add to it moral conclusions: you will not find a single point of dogma which does not lend itself perfectly to that. And if the subject is naturally practical, as when it deals with some virtue, or vice, or some important detail of the Christian life—for example, contrition and penitence—you must, before exhorting to the practice of this virtue, describe its nature, its object, make known the Divine precept which binds us to it, etc.; then instruct from it, and lay solid instruction as the foundation for exhortation.

But the important thing, gentlemen, is to know how to exhort well, that is, to know how to speak well to the heart.

A preacher reaches the heart by two ways, that of the intelligence, and that of the feelings.

Then, the first rule to be given you here is, always to well *explain the reason* for your exhortations: to explain them in a manner not only solid, but per-

suasive; and the great art in that is to know how to find, discern, and easily propose the reasons best fitted to your hearers.

Of this very important art of persuasion, books will only give us a part, and that the least one. Do you know the book that will teach it to you best of all? It is the book that one of the ablest masters in the art of apostolic preaching, S. Francis Xavier, called *the great book of souls and of life.*

Yes, you must to the study of books join that of the human heart in general, and, above all, the study of the souls to whom you must speak. You must have the spirit of observation, reflect much on all that you see or hear, meditate on all the consoling or painful experiences that you have had.

Whoever has not read in this book knows little for himself, and nothing for others.

The other road to arrive at the heart is feeling, by the aid of which you move, and try to influence the will, already enlightened and stirred by the knowledge of your reasons. We have here one of the greatest forces which the Christian orator can use.

Doubtless, resolutions produced by feeling alone may be feeble; but, when conviction has preceded it, feeling then adds to the resolutions of the will a great force, because the will acts with more love, and, in consequence, with a depth, a quickness, and an efficacy far more powerful.

To lead men to embrace virtue at once by conviction and by love is the triumph of him who exhorts, and the highest success of Christian eloquence and pastoral preaching.

And it is to that end that, together with explanation, what in oratory we call *passion*, serves; whether calm or strong, as much that which penetrates unwares as that which inspires by vehemence of word and action. Each has its use in the Christian discourse; but the first is more frequently used, as being more in accordance with the new Law, which is the Law of Love.

Let us add, to excite the feelings, and to strongly affect an assembly, images, lively pictures, as well as vehemence or sweetness of tone and gesture, according to the circumstances of the case, are of equally great help, because of the direct connection which exists between feeling, imagination, and the senses.

Every discourse which is not more or less impassioned in some way or other, will have little effect, even when the preacher has for hearers only educated people, capable of reflecting and reasoning; but on an audience of children and of common people, the impression, one may say, will be entirely null.

It is in the more or less great facility of exciting the feelings, and thus acting powerfully on souls, that this great and precious faculty that men call powerful oratory consists.

But in pulpit eloquence, powerful oratory alone is not enough; it needs *the grace of God.* The feelings it tries to excite there are of a supernatural order; to be able to produce them in others, one must feel them in a certain degree in one's self; and it is grace alone that inspires them.

Thus, if we wish that our words may produce great effect on souls, we must learn to draw down grace from on high. We must, by prayer, by deep medi-

tation on Divine truths, and by love for souls, light in our hearts the flame of zeal. We must, by the same means, joined to a great purity of heart, deserve to receive the Divine unction of the Holy Spirit. Then we shall be capable of making others feel what we first feel really in ourselves; and, like S. Paul, we shall say: *Evangelium nostrum non fuit ad vos in sermone tantùm, sed in virtute, et in Spiritu sancto, et in plenitudine multâ.*

Without this zeal, on the contrary, without this unction and this lively feeling of the things of God, we may speak well in a pulpit, or in catechizing, with more or less talent, and with a certain human success, but this penetrating and mighty Word, of which the apostle speaks, which converts souls, gives them life, and presents them to the Lord,—*this we shall not have.*

In order to instruct, one must be well instructed: well, to exhort others, we must exhort our own selves. To exhort our own selves is to let ourselves be deeply penetrated by the grace of God, and be influenced ourselves by all we say, by all that we teach to others.

That is the sense of the great saying of the apostle: *Exhortationem quâ exhortamur et ipsi a Deo.* And of this other saying of Ezekiel, so fully applicable to the prophets and priests of the new law: *Audies ex ore meo verbum, et annuntiabis eis ex me.*

Yes, we must exhort our own selves, or else our exhortation lacks sincerity, and is no more, in truth, than a kind of falsehood, cold and frozen; it is an utterance of the mind, and not of the heart.

Yes, we must exhort our own selves, that is to say,

first meditate upon holy teaching for ourselves, for our own soul; be nourished upon it, and live upon it; make it pass into our substance and into our spiritual life; in one word, we must put into these verities of the supernatural order, into these truths of God, our mind, our heart, our conscience, our whole soul; and not put them elsewhere, into phrases, into vain books, among secular things.

And to conclude, by a saying which often recurs, and which is the conclusion of the whole matter for the Priest, he must be a saint, a man of God, a true Priest.

No, there will never be any good exhortation, that will avail to tear souls away from sin, to vivify and save them, but that which the Christian preacher, whatever be the degree of his talent, has himself received from God, in the secrecy of his own heart; a gift indeed beyond all price.

III.

There are occasions, gentlemen, when we should use particular effort to reach souls, to move and to convert them: for example *retreats*, whether general ones for the whole parish, or particular for a first Communion: it is in these especially that the pastoral address should be exhortative.

I have sometimes told you, and let me again profit by the occasion that here offers, to return to it: one of my great desires is that many priests, in this diocese, should have recourse to that important ministry of parochial retreats, which, taken in moder-

ation, has nothing that cannot be perfectly allied with pastoral functions.

Always, in the Church of God, the *extraordinary* ministry of the word has been necessary; it is a help of which the *ordinary* ministry has need from time to time. This help is more indispensable than ever, now that the souls on which our zeal must be exercised are no longer for the most part the upright to be preserved, the feeble to be strengthened or raised, but are too often rebellious and wandering sheep, which have left the fold ten, twenty, thirty, forty years ago, and even more.

It is for this end, to undertake this great work of converting sinners, that should be the great first object for you and me, to organise in our parishes more perfectly, and on a larger scale, this apostolic ministry, this *ministry of the conquest of souls*, which is the evident need of our age; it is for this end, I say, that I have established in the diocese several communities of preachers; and it is this which, to my great consolation and to yours, has allowed us to procure preaching at as many as a hundred retreats yearly in our parishes.

And this help, great as it may be, is not yet sufficient; we need many more workmen for the work there is to do: *Messis multa, operarii autem pauci.*

And that is why, among the parochial clergy themselves, among you, gentlemen, among the *curés* and *vicaires* of the country, that I would wish to be able to form apostles and to find preachers: it is from this ordinary parochial ministry, which has been hitherto only a ministry of *preservation*, that I wish to make to go forth the ministry of *conquest.*

I would, in a word, that every *curé* were an apostle; not only at home, but from time to time among his neighbours, by the aid of his preaching, which he might bring to them either in a retreat, or during Lent.

That is what I wish, as I see more and more how immense is the work among us. This work, I say without hesitation, is not less, nor more easy, than that which was done seventeen centuries ago by the first apostolic men who came to plant the faith in these countries. Their aim was to create that which did not exist; ours to revive that which is dead. To accomplish successfully this work of resurrection and of life, what do we need? That we may be apostles like them: that will be the means of doing like them real good; no longer to see souls perishing around us in such great numbers, and not to pass our lives in sadly watching deserted folds, while the scattered and lost sheep are elsewhere.

Notice these words of our diocesan statutes: *Retia ad animarum capturam laxare.* That, gentlemen, is what should be to-day the principal care of the pastoral ministry: searching and fishing for souls.

And these other words: *Etsi unicus pastor ad oves in caulis custodiendas sufficiat, sed multorum labor exigitur ad colligendum ovile dispersum.*

No! it is not enough to-day for a *curé* to do effectually the work for souls, it is not enough to reside, to celebrate, and to perform holy offices, to catechise, to preach, to administer the sacraments to those that ask them, etc. All that has been done in all our parishes for fifty years, and see, in spite of all that, where we are still!

Doubtless all that must be done, and more perfectly

than ever, in a manner more eager, more apostolic, more adapted to the actual needs of souls. But to these ordinary functions of the holy ministry we must from time to time join an extraordinary ministry in every form, so as to reach, to touch, to enlighten, and at last to bring back the wanderers to God.

It is for this ministry principally that it is so important, gentlemen, and so necessary for you to help one another: *Ad hoc*, so run the statutes I quote, *ad hoc igitur apostolicum ministerium adimplendum, sibi invicèm auxiliari studeant sacerdotes, juxta verbum Domini: 'Unusquisque proximo suo auxiliabitur et fratri suo dicet: confortare.'*

But what message, gentlemen, befits this ministry? It is above all the *Exhortative* message.

One of the first rules for the success of this preaching, whether in a retreat or during Lent, is the choice of subjects to be treated; and to make this choice suitably, we must simply have always the end before our eyes.

To preach only what you have in your manuscript, instead of preaching to the needs of souls, that is not to do a serious work, it is to do nothing, and to compromise all. Much better, if one wants for time, to prepare less fully with regard to time, to leave one's self a little freer to the inspiration of zeal, to speak from notes merely, instead of having everything written out and learned by heart, to preach what is fitting, what suits both time and hearers, that is, I say, a thousand times better than to come and give discourses laboriously prepared, carefully elaborated, magnificent, even, if you like, but without any connection with the true needs of a retreat and of a parish.

Pulchra, sed non apta . . . non erat hic locus— That was the judgment which was at once formed in the mind of a man of sense, when one of these fine discourses was delivered before him out of season. The end of a retreat is the conversion of souls: preach, then, what will convert, not what is unadapted to that end.

These are subjects which lead to conversion, and lend themselves admirably to pastoral and exhortative preaching: the end of man, what man's life here below is in the plans of the Creator: the shortness of time, and the folly of all that is temporal: the future life, with its rewards or its eternal punishments: Sin, the only obstacle to salvation; its danger, and the urgent reasons that oblige us to hate it, to deplore it when we have committed it, and to avoid it at every cost for the future; and also all the great attributes of God, His power, His justice, His goodness, His pity, His supreme rights over us, as Creator, as Preserver, as Sovereign and Universal Benefactor, as Judge, Avenger of Crime, and Rewarder of Virtue, and under all these titles, the absolute obligation we have to love and serve Him.

That it is Jesus Christ, Redeemer and Mediator of our souls, who has redeemed us by His Blood, and by whom alone we have access to the Father; the confidence without limit that we ought to have in Him; and to support it, some of the principal characters in the Gospel, most fitted to inspire this trust, and to open the heart to repentance, such as the conversion of the Magdalen, of St Peter, the parable of the Prodigal Son, of the Good Shepherd, etc.

Then, the sacrament of penitence, and the prepara-

tion which one must bring to it; the necessity and the qualities of repentance and good resolutions; of humble, sincere, and entire confession of sins; satisfaction, that neglected part of penitence, of which we speak too little; the Holy Communion, with its marvellous effects, and the dispositions it demands, etc. And, so as to enlighten souls as to the resolutions that they ought to form, the idea and plan of a really Christian life; the virtues, with the sins opposed to them; prayer, the most essential duties of the Christian, the attendance at the Celebration, the Sunday rest, the Easter communion, the reception of the last sacraments, etc.

Such, gentlemen, are the principal subjects that you must necessarily preach in every retreat, if you wish seriously to do the work of God, that is, to awaken, to enlighten, to move souls, and finally to convert them.

Besides these well-chosen subjects, you must coordinate, join and dispose them according to the laws of a certain progress that grace ordinarily follows in the work of converting sinners. We have here a fine model: read, in the Holy Council of Trent, the admirable chapter *Disponuntur*, the sixth *De justificatione*, where all the operations of Divine grace are so perfectly described, in its disposing the soul of the sinner, and gradually conducting it with force and gentleness to those last resolutions which decide everything, and at length give up the soul to God; you will find there the surest and clearest indications for the choice and order of subjects which ought to be exhortatively treated in a retreat.

Another very important observation is this: in all subjects so essential, it is not sufficient to content our-

selves with treating each one in its place and once for all, in a sermon *ad hoc*. So that, for example, we must not only speak of heaven and hell in a sermon on heaven or on hell respectively; of confession not only in the sermon on confession, and so with others; no, gentlemen, but it is necessary that all the truths, all the maxims, all the precepts and duties that we consider most necessary to recall during a retreat, should recur without ceasing, in one manner or another, under one form or another, in almost every discourse, and that *opportunè importunè*, as said the Apostle, they should be continually repeated.

That is the only means of finally making an entrance into souls, in which we desire to produce by exhortation great and deep impressions.

IV.

So much for what we may call *extraordinary* preaching; we come now to the *ordinary* forms of the pastoral word.

There is, in the ordinary course of the year, a kind of preaching in which the pastoral address can and should be particularly exhortative, that is the *Homily*.

The homily is a short address, but very interesting if well done, and of a kind to produce a lively impression on souls. It is quite distinct from an *instruction* properly so called. The preacher can there freely lay open his heart and soul. It demands a certain warmth, and permits even the movement of the liveliest eloquence. It is a little sermon, which can be, in turn, according to the subject and the festival, gracious and sweet, or quite of an urgent and penetrating gravity.

However, as instruction should often be, as we have said, exhortative, the homily, whose chief end is to exhort, should be always instructive, should lean always on some doctrine of the faith, on a solid foundation. It turns sometimes on a single truth, but it should be made striking and forcible, it should be cast luminous and burning, so to speak, like an arrow into the soul of the hearers.

The subject of the homily may be the mystery of the day commemorated, or the Divine action related in the Gospel; but then it is essential always to make a personal application to souls, either of the mystery or of the Gospel fact. For it is not the preacher's business to give full course to his imagination, to show his talent and the beauty of his style; above all, the purpose of the homily, as of all priestly preaching, is to make the hearers better, and to convert souls. Every pastoral address should be animated, warm, effective; there needs nothing purely speculative, nothing *in the air*, nothing that does not address itself directly to souls and does not attack them in some point.

The homily being an assault on souls, and a lively attack on hearts, should always aim at touching, striking, moving souls, tearing them from vice, inciting them to good, and leaving in them impressions in turn gentle or strong, consoling or terrible.

I have said that the homily ordinarily takes for text the Gospel of the day, either to paraphrase it or to borrow from it some particular detail as subject, but in either case it is imperative to show, at the beginning and at the end of the homily, the object that is proposed in it, and the principal thought of the subject, or else what happens? Necessary in-

struction and solid exhortation are absent from the minds of the hearers.

Sometimes, instead of the Gospel, on certain festivals the homily may and should treat of doctrinal subjects; but then it should always end with a moral conclusion, well aimed and sufficiently developed, which makes the hearers search their consciences, and obliges them to reflect seriously upon their own condition. I say, *sufficiently developed.* There is, there should be in an homily, as in every discourse, a capital and culminating point on which depends all the fruit that the preacher wishes to produce: in the homily this capital point is the practical conclusion; to arrive at it, the homily must move, and that energetically; must pass rapidly over accessories, and reserve all its force for the practical and decisive point. Too often young preachers do quite the contrary: it is on the accessories, brilliant, perhaps, but of a secondary importance, that they exhaust their development and their time: thus the practical and important point of the discourse is scarcely touched upon.

In such a case, all the effect of the homily is almost inevitably wasted. The saying of M. Tronson, on these shortened moral conclusions, is full of justice. A young priest having read to him his homily, 'Your conclusion,' said he, 'is too short; it cannot touch and inflame the hearts of your hearers. It is dissipated too soon, *like a rocket.*' And besides, never have a *vague* conclusion, but always one which suits the hearers, and which goes straight to their actual needs; no declamation, no rhetoric, no empty phrases, or cold ineptitudes; always speak directly to them and for them.

It is thus, and by this that the homily can sometimes attain to the greatest vehemence; but never, in any man's mouth, must there be too bitter reproach, or, still less, persecuting accusation or excessive personality, which can hinder parishioners in their intercourse with their pastor, or which shows too much the particular knowledge of the confessor, or secret resentment on account of opposition experienced, or injury received. Nothing is more contrary to the pastoral spirit than these personalities in the pulpit, these descriptions which are always greedily and maliciously applied. Do not forget, gentlemen, that when a pastor lets himself be thus drawn away, he wounds at once the love of Jesus Christ, and the dignity of his ministry, and violates the formal prohibition of the Church. For the Church has made express laws against this abuse of preaching, which may have such mischievous results: sometimes one word imprudently uttered is sufficient to ruin the authority of a priest in a parish, and to put between him and certain souls impassable barriers.

Here we may observe that, above all, when one is speaking to the faithful in public or in private, of impure vice, we must do so with clearness and vigour, but great dignity: we must elevate and purify souls by a penetrating tone, by the warmth and nobleness of our discourse.

Then, since impressions, though lively, last but a short time, it is necessary to return often to the same truths, to present them under different forms in the same homily; and when they are very important, to treat them from time to time regularly every year. And that is why, as in the case of Instructions, it is neces-

sary to have a *plan of homilies*, in which are marked all the subjects one is going to treat during the course of the year; otherwise the pastor will be exposed to neglect important subjects, sometimes for several years in succession.

And then I must add that it is absolutely necessary for the pastoral message to have authority and to act on souls, that the preachers of the homily do not neglect their manner of delivering it.

In this is all the secret of making a good homily. It is evident that it is necessary for the heart to speak: the heart, that is to say, zeal for souls, devotion to the real good of the hearers. Let this flame of zeal be in the hearts of pastors when they speak to their flocks, and their language will always have the eloquence that it ought to have. It is always *Amas me? Pasce oves, pasce agnos.*

V.

Another kind of exhortative pastoral address which I cannot too much recommend to you, gentlemen, is what I call *the cordial interview* conference of the pastor with his flock, as of the father with his children: a simple and familiar address, in which all things are freely communicated, as in a family; in which they tell their joys and sorrows, their hopes and fears, their satisfactions or their disappointments.

This is the way in which a parish really becomes like a family: just as at the domestic hearth, after the day's work, the father assembles around him all his children, and speaks with them of all that interests them; so at certain seasons, at certain moments, the

pastor tells his flock assembled around him, in the peace and silence of the Lord's Day rest, all the week-day work being over, all that he has on his heart and in his heart, for or against them; all his remarks on their conduct, all his observations on their zeal.

It is there that, according to the word and the example of St Paul, he becomes all things to all men, he adapts himself, is cheerful, even sometimes as a child: *Tanquam parvulus in medio vestri*, or, according to this other saying of the Apostle, that he cared for them as a mother: *Tanquam si nutrix foveat filios suos;* but it is there also that he thunders sometimes, and threatens, but always with love.

It is there that he praises, or he blames, that he complains of, or encourages his people; there that he amuses them for the moment, and there that he sometimes makes them weep; there it is that he always interests them, for there he tells them all of importance that has happened, fortunate or unfortunate, in the parish, there are all the phases of their laborious and religious life presented to them with a singular charm and attraction of curiosity; there everything becomes an event, a cause of expectation, a surprise, a consolation or a salutary disappointment, and always a means of improvement. In a word, it is there that he is *father;* there that he appears with the authority, majesty, goodness, tenderness, winning manners, threats, blessings, and, when necessary, with the maledictions of a father.

It is there, above all, that the pastor tells his gladness and his sorrow: the progress of some, the backwardness of others, happy changes, real improvements, unexpected successes.

It is there that he solemnly announces long before, with the most interesting and curious details, the festivals of the parish and of the Christian year, the honourable and agreeable visits that are hoped for, the persons, Bishops or others, who propose to come and judge for themselves respecting the good that is spoken of the parish.

It is there that on the vigil of the festivals, he tells the history of the festival, the life of the saint, or at least the chief points in it. It is there also that the programme of the festival is read, and it finishes ordinarily by a cordial exhortation on the joy of absolution received, and the happiness of the coming Communion.

To conclude, it is then that the pastor tells the faithful the most interesting and most instructive stories; all the religious and interesting events of the outer world; great conversions, splendid pilgrimages, the story of foreign missions, all that strikes and attracts souls and inflames them for good.

In my recollections of pastoral life at Paris, whether at the Madeleine, at St Roch, in my catechisms, or at the *Petit Séminaire*, it is paternal teaching that occupies the highest place; since it was in that that we seemed to make but one heart and one soul; where we felt with pleasure that we loved one another; where troubles were wiped away, whence all clouds disappeared; there it was that calmness returned; where my soul has given to those who were my children so much consoling advice, and also so much terrible warning: and all the feelings that agitated me appeared in turn upon their faces as I expressed them, and penetrated their souls.

It is in these paternal addresses that a pastor gives to his people all that advice which cannot find place in sermons, homilies, or other discourses, and which is so important to the good direction of a parish.

Advice, well given, to the point, with the tone and accent suitable to the matter, goes much farther and penetrates more deeply than any other word. It is in advice that the direction of the family, and the education of souls mainly consists; it is the paternal, pastoral word governing, reforming, shaping the heart, the mind, the habits: in two words, it is the soul and life of a parish.

Frequent and almost always unexpected, always coming at the fitting moment, falling directly and discreetly on those it is aimed at, *advice* has a power of direction and correction that nothing equals. Thus I do not hesitate to say, to know how to give *advice* is one of the first and most necessary talents of a pastor.

If you ask: On what must this advice be founded? On everything, I answer; on the faults and vices of the one, or on the virtues of another; (without personalities, remember), on points that are not so well observed as they should be; on the most essential practices of the Christian life, to conform the souls committed to him to which should be the particular care of a good pastor; such as morning and evening prayer, the care that must be taken to confess well, the manner of assisting at Celebration, etc.; on the duties of children to their parents, the respect, obedience, affection that they owe to them, as also to their masters; on the care that parents owe to their children, etc., etc.

Again, it is in this *advice* that we compliment them on the consolation that they give to us, or reproach them for their negligence. It is there again that we recommend to their prayers the sick, the dying, the dead, travellers, soldiers, etc. Sometimes we tell them anecdotes, sometimes parables. But what tone shall we take in this *advice?* It is difficult to say; the tone must be as varied as the *advice* itself.

Its style is, in turn, simple, familiar, lovable; then it becomes all at once, when necessary, weighty, animated, strong, so as to touch, to penetrate, to convert. It is there, above all, that an artificial style must be avoided, and that gloomy tone that the people very wrongly call 'the pulpit tone,' and which is nothing but a false and conventional modulation used by those who do not know how to find the tone of nature, of truth, and zeal.

Simplicity, familiarity, ease, the being natural, the absence of all artificiality, and of all pretension, and yet a certain collectedness, a certain force, a certain dignity of language mingled at need with *finesse*, unexpected sallies of wit, with gaiety and grace: such should be the tone and character of *advice*. This very important part of the ministry of the word in a parish evidently claims the greatest attention.

It is important not to give advice by chance, without point or aim, and for that, you must foresee and prepare it. Now, to foresee well, to be prepared with a complete and well-thought-out *plan of advice*, is altogether desirable. I say *a plan*, for advice is sometimes called for by special and unforeseen circumstances, as there is some that belongs naturally to the circumstances of the year and of the Christian

life; and it is for this latter kind of advice that a plan is possible and almost necessary. A serious preparation, with the fitting discernment and tact, is not less necessary than a sensible and practical manner, at once useful and agreeable.

Doubtless, different kinds of advice have more or less of importance, and do not all demand an equal preparation. But there is advice so grave that it cannot fail of its intended effect without the most deplorable results following. This is extremely difficult to give well, and demands a rare perfection, since there you must strike with a sure blow, there you must reach your aim and not fail, and there you must bear down with all your vigour any possible resistance. I fear not to say that it is then a veritable duel, a struggle body to body with evil. So important is it that such advice be direct and personal, so much it needs to touch the heart rightly, and to penetrate even to its remotest depths.

For my own part—perhaps it will astonish you to hear me say so, but it is the simple truth—I believe that nothing demands more trouble than such advice. I should not prepare with more trouble the greatest discourses for the most important pulpits in Paris. Ah, when you have not tried it, you do not know how delicate a thing it is to attack directly the deep recesses and the obstinate resistance of one soul, whosesoever it may be.

VI.

Is it necessary, after all that I have said, to show at great length that these communications of the

pastor with his flock in the simplicity of a familiar and paternal intimacy on all that interests their souls and lives are indispensable, and that a truly Christian parish cannot do without them? The word of a pastor pouring forth his soul each day upon the souls of his children, an address direct and exact, treating of their dealings, speaking to the parishioners of themselves, entering their minds, their hearts, into the inmost corners of their lives. What word, what action could be worth more than that?

What opportunity more to his wishes can possibly be given to a good priest, to fashion souls, to train them up and to make his impress upon them? Where will the pastor—I do not say the father—show himself more in his own character? What will better give to the parish the appearance of a family? And ought it not to be thus? Ought not the parish to be in truth a family? And is there a family where these conversations round the domestic hearth do not take place? where the father does not find the need, after the day's work, of gathering his children round him, of talking familiarly with them, heart to heart, with a condescension in which love is shown, and in which love speaks?

I do not fear to say that a *curé* who never mounts the pulpit for paternal conversation with his parishioners deprives himself of the most precious of his resources, of his most powerful means of action, and creates in his ministry, as well as in the souls of the faithful, a gulf which other efforts he may make will not fill.

What can be more in keeping with the paternal function of a pastor, and, I may add, with the pas-

toral ministry, than these familiar conversations, in which the pastor adapts himself with a touching condescension to all his children, descends with affection to their level in all the details of their daily life, in order to raise them to his? For my part, I see there so manifest and so palpable a necessity, that I could not understand nor accept the government of a parish if it were not permitted to me to have these intimate conversations with my parishioners. What! you have these children, you are their father, and you would not open your soul to them, and you would resign yourself to never having a cordial conversation with them? Would not that be to renounce your work, your very mission, the apostolate of souls?

Is it then so difficult a ministry, and one in which one ought so greatly to fear failure? I only ask one thing of a *curé* in order to carry out these conversations perfectly,—that is, to truly love his parishioners. Yes, let him love them, and all that touches them will touch him, interest him, animate him; let him love them and allow his heart to speak to them, and he will be always sure of speaking well, of finding all that he ought to say, of adapting himself to each, and of doing good to their souls. Ah! there is the whole secret of those who truly speak to souls: to understand them, to identify one's self with their needs and their desires, to make one's self little with the little, weak with the weak, all things to all men!

See St Paul with the first Christians. He is as a father with his children. Those tendernesses, those condescensions, those cares, those bursts of feeling, those daily communications, all form parts of the ministry of the great apostle!

The illustrious and touching example of St Paul cannot be too much meditated, and deserves that we should linger upon it. St Augustine and Bossuet could not consider it without deep feeling, and we know with what eloquence they have commented upon it. Yes, when St Paul shows us what he was with the early believers, making himself a child with his children in the faith, in order to give them the milk of doctrine as to children ; when St Augustine, with heartfelt eloquence, tells of those condescensions of the apostle of the Gentiles, they give us the very portrait of a good pastor. The analogy is striking. I must quote to you entire, gentlemen, this fine passage of St Augustine, who, in showing how the greatest zeal knows how to abase itself and to condescend to souls, raises to the height of the most sublime apostolate the humble ministry of a pastor speaking with familiarity to his parishioners.

'I knew a man,' said St Paul, speaking of himself, 'who, above fourteen years ago, was caught up into the third heaven, and there heard unspeakable words, which is not lawful for a man to utter. And, nevertheless,' continues the apostle, 'I am become little among you, as a nurse that cherisheth and feedeth her children.' 'That is what we actually see,' continues St Augustine,—'nurses and mothers come down and lower themselves to their children. Although they know how to speak perfectly, they listen to their words, and they shorten their own in such manner as to reduce the language in which every one speaks to caressing infantile sounds. A father does the same, be he an orator so eloquent that his speech excites admiration and provokes universal applause

in the forum or at the bar. If he have a child of tender age, when he gets home he forgets all this lofty eloquence to which he has risen, and lowers himself to his child to lisp with him the accents of a childish tongue.'[1]

Let us hear Bossuet translate this and St Augustine comment on it.

'See,' said the great Bishop of Meaux, 'see this mother and this nurse, or even a father, if you will, how he grows less with his child, if I may so speak. He comes from the tribunal, says St Augustine,[2] where he has been pronouncing judgment, where he has made everything resound with the volume of his eloquence: returning home at night, when among his children, he appears to you another man: this magnificence of voice has degenerated, and become a lisp; this countenance, lately so grave, has all at once taken a childish air. A troop of children surrounds him, with whom he delights to talk; and they have so much power over his wishes, that he can refuse them nothing that can do them good. Since the love of children produces these effects, it follows that Christian charity, which gives maternal feelings, particularly to pastors of the soul, inspires at the same time condescension: it grants everything except what is contrary to salvation. You know it, O great Paul,

[1] *Factus sum parvulus,* inquit, *in medio vestrûm, tanquam si nutrix foveat filios suos.* Videmus enim et nutrices et matres descendere ad parvulos: etsi norunt latina verba dicere, decurtant illa, et quassant quodammodo linguam suam, ut possint de lingua diserta fieri blandimenta puerilia: et disertus aliquis pater, et si sit tantus orator ut lingua illius fora concrepent, et tribunalia concutiantur, si habeat parvulum filium, cum ad domum redierit, seponit forensem eloquentiam quo adscenderat, et lingua puerili descendit ad parvulum.

[2] In Joan, Tract. vii. p. 22, iii. part II. col. 352.

who hast descended so many times from the third heaven to lisp with children; who became, yourself, among the faithful, as a child: *facti sumus parvuli in medio vestrûm*;[1] little with the little ones, weak with the weak; all things to all men, so as to save all.

'And what shall I say of St Francis de Sales?' (it is still Bossuet who speaks). 'How represent to the life the holy artifices of his loving condescension to souls? I will show him here displaying the true characteristics of the pastoral charity which St Augustine has so tenderly expressed to us.

'Charity, he tells us, brings forth some, is weak with others; she takes care to build up some, she fears to wound others, she bends low before some, she raises herself against others: gentle to some, she is severe to others, she is the enemy of none, but shows herself a mother to all; she covers with her soft wings her tender offspring; she calls with urgent voice those who complain; and the proud, who refuse to shelter under her tender wings, become the prey of fierce birds.[2] She raises herself against some, yet without anger, and bends low before others, though without resigning her power: severe to the one without severity, gentle to the others without flattery; she is pleased with the strong, but she leaves them to run to the needs of the weak.'

Thus does a good pastor; so ought he to do above

[1] 1 Thessalonians ii. 7.

[2] Ipsa charitas alios parturit, cum aliis infirmatur: alias curat œdificare, alios contremiscit offendere; ad alios se inclinat, ad alios se erigit; aliis blanda, aliis severa: nulli inimica, omnibus mater; languidulis plumis teneros foetus operit, et susurrantes pullos contracta voce advocat; cujus blandas alas refugientes superbi, prœda fiunt alitibus.

all in what I have called advice and paternal teaching, and this is why these interviews are one of the most admirable and powerful means of the apostolate; it is charity, zeal, love indeed, acting upon souls in all the attraction of their beauty, in all the charm of their tenderness, and in all the force of an invincible devotion.

Such, gentlemen, is the necessity for, the nature and the different forms of, the Word Exhortative.

VII.

I will say one more word on some other matters, in which the pastoral message may make itself heard with great result, with more results even than in the greatest sermons.

First. There is no parish where the people do not sing hymns during catechising, during retreats, at the meetings of brotherhoods. It would be very useful sometimes to paraphrase these hymns, that is to say, at least so far as the couplets which lend themselves most to this, and to make some edifying reflections upon them. My own experience authorises me in recommending this paraphrasing as a thing from which the best results may be obtained.

Paraphrase is really a kind of preaching, but short, spirited, convincing. It is based on the singing, it explains what has been sung, and makes it better understood; and the singing in its turn makes the verse paraphrased better understood, when the people take it up again after the paraphrase, which ought always to be done with the most striking couplets. Thus the Word of God enters more deeply into the

hearts and minds of the auditors, and, by the support which the singing and the paraphrase lend in turn to each other, makes upon pious souls very deep impressions. How many times, in Catechisms, have I not seen these simple paraphrases of hymns produce extraordinary emotions, both in the children and upon their relatives? They were visibly touched; tears ran from their eyes, and, when they took up again the paraphrased couplet, what they were feeling in their souls betrayed itself by the more lively, more tender, more vehement, or more resolute accent that their voices took, according to the varying senses of the words. It was plain that they understood and sympathised, that their hearts and feelings entered into the words and into the singing, and that the grace of God was there also; *In gratiâ cantantes in cordibus Deo.*

Second. In all parishes are celebrated, many times in each year, festivals and Eucharists for confraternities and guilds. At those times, gentlemen, you have many *men* in church, and there are among them those who, alas! never come thither, or scarcely ever, under ordinary circumstances. Why should you not seize those occasions, so rare and favourable, for enabling those men to hear the Word of God, not in long and elaborate discourses, but in pastoral addresses, simple, brief, and always *well prepared*, since there is never more need for good preparation than when one has to preach to those who come rarely to Church. It is necessary, so to speak, that the Word of God, which they are not accustomed to hear, should be able to make an impression upon them, and especially while they are actually in

Church; it is particularly necessary to address to them such advice as will be most useful and needful for them, which shall answer to their requirements, and which, at the same time, shall show them the interest and affection with which they are regarded by us. Well, nothing requires more preparation than this, if not for the form and words, at least for the chief points and the choice of subjects.

I am quite persuaded of this, gentlemen. A *curé* who, after having made due preparation in the way that I have mentioned, should always make addresses at the festivals of confraternities and guilds, could on each occasion make salutary impressions on very many of his hearers; and if he did not effect conversions immediately, he would, at least, prepare them for a later period, especially for the hour of death. Let us regard, as a happy opportunity, every occasion to address those men whom the unhappy times have drawn away from the Church, and let us not permit one of those precious occasions to pass by without profiting by it.

Another case still when it would be sometimes very useful to make an address, if only for a few moments, is at burials; not to praise the departed, but to address to those who attend them a few grave and well-considered words on the great lessons that death teaches us, the shortness of life, the uncertainty of our last hour, the necessity of keeping ourselves always prepared, etc. Such reflections, falling on souls already predisposed to serious thoughts by the spectacle of mortality before them, could not but produce excellent effects, and sometimes the most beneficial impressions.

Third. A word should be said, gentlemen, about Marriages and Baptisms. They also are precious occasions, which it is necessary to seize in order to edify the faithful, and to speak some words useful to those —as is too often found to be the case in those circumstances—whose relations with religion are slight and distant, *tanquam alieni et hospites.* If we content ourselves sometimes with the exhortation in the service—and that is the least that one can do—let that be read always with much gravity and dignity, and in a tone which enforces the truths which are being read.

Fourth. Finally, there is that *individual* address—if I may so speak—which it is necessary to deliver to the faithful, one by one, when the sacrament of penitence is administered to them, and especially when they are sick and receive the last sacraments. Upon that address may often depend the salvation of the sick persons. It is our task to inspire them with Christian sentiments, with faith, hope, charity, contrition, without which the sacraments have no effect (*n'opèreraient point*).

Here, the exhortation from the service would not suffice ; it is evidently only appropriate if the sick person has been impressed by a direct address suitable to his state, his character, and his special needs.

That address itself requires to be well prepared, because the faults which may be committed in it by saying what ought not to be said, or omitting what should be, would naturally be irreparable. Every priest who exercises his ministry among the sick might usefully have many little instructions and exhortations for those circumstances prepared suitably,

and even, if needful, learned by heart; varied, remember, according to our prevision of possible cases, and capable of being modified on the spot in any way that may be needful. If none of these precautions be taken, it will often happen that, either by timidity, embarrassment, or want of presence of mind, the priest will not know what to say, and will make no impression on the sick; or it may even be the case that the impression made is lamentable and disastrous. That would be greatly to be regretted, at a moment which may decide the eternal destiny of a soul.

I have allowed myself to be drawn on at some length, but with the object of pointing out to you various useful facts and considerations which are not, certainly, beyond my subject. I return now to the matter of public preaching.

PART V.

PRACTICAL ADVICE UPON PASTORAL PREACHING.

I PROPOSE, gentlemen, now to go straight to the practice of Pastoral Preaching; and having already laid before you the theory of it, to point out to you by what means, and in what method, you may train yourselves into its practice.

We enter here, as you see, into an order of ideas very different from what has preceded: but every labour which aims at being useful, ought always to proceed from general principles to practical conclusions: it is that which I propose to do, without, however, pretending to give you here the rules of the art of oratory, or to offer you a treatise on preaching.

Much has been written on this matter. You know, in particular, the very learned and complete treatise of M. Hamon. I shall treat the matter much more briefly. You will have from me neither theories nor dissertations; I shall go straight to the point, taking note of essential matters only: I shall limit myself here to describing various processes and methods: and as to the latter, gentlemen, it is not I who have invented them; for I wish here to do only one thing, to put simply before you the teaching of the greatest masters of the art of pastoral preaching, as I have collected

them after careful study from their works: and particularly from the great and beautiful works of Fénelon on Pulpit Eloquence. We cannot enter a better or safer school than this.

My idea, however, is not that the various methods or processes which I am going to describe here should be obligatory on you. Let each remain free to choose here according to his nature, his customs of working, and his taste. I wish to do only one thing: to aid you, by the lessons of Fénelon and also of S. Francis of Sales, to make each for himself a method which shall seem to him the most efficacious, to train yourselves for pastoral preaching.

What I am going to cite to you will confirm what I have before said, and although in the advice which I, or rather which Fénelon, will give to you, and in the defects which he will point out, he had more especially in view the preachers in towns, you will have no difficulty in applying what he says to all preaching.

That great man, as you know (and I am happy to have an occasion to remind you of it), that great Bishop has imprinted on most of his works a seal of immortality, by marking them with the characters of transcendent genius as well as of admirable good sense. Men of the greatest ability have unanimously recognised that his Treatise on the Education of Girls has laid down for ever what is needful for the good solid education of childhood among us. What he did for the Duke of Burgundy has, at least in theory, equally laid down the essentials of the education of princes:

'Happy is the nation,' says La Harpe somewhere, 'for which Providence has reserved a king resembling the pupil of Fénelon!'

I do not hesitate to affirm that if the precepts of Fénelon with regard to preaching had been well understood, they would have long since fixed the character of sacred eloquence among us. They are, in fact, the unchanging principles of reason and wisdom, the unalterable precepts of nature, admirably explained, developed, and ennobled by Faith.

Fénelon, as a preacher, has always been judged unjustly, and his precepts on sacred eloquence misunderstood. M. de Beausset and Cardinal Maury were the first to remark this, and even these two have been far from rendering full and complete justice in this respect to Fénelon.

As a preacher, M. Beausset, his biographer and panegyrist, scarcely allows that he can rank *after Bossuet and Bourdaloue* in the pulpit: and he supposes that he is doing much for the fame of Fénelon when he cites the judgment of Cardinal Maury on the famous discourse delivered at the consecration of the Archbishop of Cologne: 'The first part of this discourse is written with the elevation and energy of Bossuet; the second shows a sensibility which belongs only to Fénelon.'

This judgment of Cardinal Maury has always appeared to me doubly false and absurd. It is visibly marked with the character of that admiration, very spiritual, perhaps, but truly foolish at bottom, with which the eighteenth century regarded those two great men, which is equally unjust to-

wards each, but which is even yet generally professed towards them, as if Fénelon had not as much elevation and energy as Bossuet, or as if Bossuet had not a sensibility as profound as Fénelon. You who doubt this, read, I beg you, read once at least, *Les Elévations sur les Mystères*, *les Méditations sur l'Evangile*, and the Spiritual Letters of that great and holy bishop. And as for the energy of Fénelon, whoever reads his controversy on Quietism will see whether he was wanting in it.

Without doubt, those two great men had geniuses very different. Bossuet had more majesty and grandeur; Fénelon more penetration, flexibility, and grace. Bossuet had apprehended more profoundly the mysteries of Christianity. Fénelon had more insight into the heights of philosophy. They were equal in controversy, and greater controversialists there never were, perhaps, even reckoning St Augustine and Demosthenes; only Bossuet combated more like a giant who crushes his adversary, and Fénelon like a champion whose blade is always bright, piercing, and invincible.

As for sacred eloquence, I affirm with all the contemporaries of Fénelon, with La Bruyère, Vauvenargues and Saint Simon, that he equals the greatest masters of the art, and is far above all others. He has left only three sermons, *On the Epiphany*, *On the Pastoral Ministry*, and *On the Advantages of the Religious Life;* they are all three so beautiful that the last has been printed with the works of Bossuet, as if by Bossuet himself. The earlier part of the second is judged worthy of his genius, while

the latter is essentially characteristic of the genius of Fénelon. As for that on the Epiphany, it is a recognised masterpiece; and Fénelon, when he delivered it, was only thirty-four years old. The fact is that the three discourses leave far behind Massillon and Bourdaloue, equal in their kind, and perhaps surpass Bossuet; while in the Panegyric, a very difficult kind of composition, I believe him to be superior to all, even to Bossuet himself. The Panegyrics on St Bernard, on St Theresa, and the discourse for the Profession of a Nun, prove this.

Fénelon seems to have been commonly judged as a preacher by the small quantity of his works. People do not think it worth while to read his sermons, because they do not make up numerous volumes.

His principles of pulpit eloquence have not been at all better appreciated. If it be true, as M. de Bossuet affirms,[1] that the work in which they are taught was written when Fénelon was a young man, it is a prodigious achievement; since, on a matter so difficult, the highest geniuses have never, even at the end of their career, excelled it, and nothing would give me a higher respect and esteem for that great man. I confess, however, that I can hardly think this to be the case; but it matters little.

Let us see, then, what was the real opinion of Fénelon upon Pulpit Eloquence; and, in the first place, what he thought about the foundation and the method, the object and the character, of the pastoral ministry.

[1] *Dialogues on Pulpit Eloquence.*

I.

Some people have thought that Fénelon was unfavourable to any kind of eloquence in the pulpit, because he despised as unworthy of it *discourses which dazzle the hearers, and set them talking of the orator*, without being of any real service; because he disapproved of profane adornments, freaks of fancy, ingenious texts, which are only false applications of Scripture, a manner trifling and without unction, foolish affectations in order to please the audience, vague and indeterminate thoughts clothed in pompous and sonorous phrases, numerous periods, of which each finished regularly with some surprising statement, brilliant antitheses, and all those sounding nothings, silly distinctions, academic affectations, so out of place in the mouth of a preacher of the Faith, and which are condemned as severely by good sense and correct taste as by religion and the gravity of the ministry of the Gospel. *For is it fitting*, cries he, *that men who are charged to speak like Apostles, should gather with so much affectation the flowers which even Pagans have trodden under their feet?*

Without doubt Fénelon rejected all that profane rhetoric: this I cannot deny; but in return that eminently apostolic genius demanded an eloquence grave, powerful, and profound, and, *before all things*, *instructive:* in a certain degree *familiar*, *winning*, *popular*, but which was at the same time *vivid*, *imaginative*, *sublime*, always *noble* and *touching;* an eloquence, in short, which could soften, illuminate,

warm, vivify, raise and carry souls out of themselves. But is not that, then, I ask, the loftiest and most beautiful eloquence?

Fénelon did approve then of eloquence: and that to such a degree that he complains of, and even ridicules *those good people* who suppose that *eloquent preachers wound the simplicity of the Gospel:* he shows by the most decisive proofs how contrary that prejudice of some good people is at the same time to reason and to experience, and clinches his disproof by the example of Fathers, of Apostles, and of our Saviour Himself. He shows, in fact, that if the Apostles had trodden under foot, as unworthy of them, *the vain pomp and tawdry ornaments* of heathen orators, if they do not addict themselves to the *subtle reasonings* of the philosophers, they have nevertheless preached Jesus Christ *with all the force* and *magnificence of language of the Scriptures.* '*St Paul*,' says Fénelon, '*has surpassed all the art of heathen orators.*'

Fénelon even makes a remark to that effect which is truly curious, viz., that *there are but few preachers who are as eloquent and even* AS ORNATE as St Peter, St Paul, St James, St Jude, and St John, in THEIR SIMPLE EPISTLES.

To render this more apparent, he adds: 'It would be easy to show in detail, with the books before us, that we have no preacher in our times who, in his most elaborate sermons, is as figurative as was Jesus Christ in His popular preaching. I do not speak here at all of the discourses reported by St John, which are obviously Divine: I refer to His most familiar and most simple discourses.'

This is what Fénelon understood by the simplicity of the Gospel: and would not that equally comprehend the preaching of the Fathers? Would not St John Chrysostom also, the 'Golden-mouthed' orator of Constantinople, St Augustine, that great master of the pathetic and the sublime, St Ambrose, St Basil the Great, St Gregory Nazianzen, and the austere St Jerome, be all condemned as severely as Fénelon, by *the good people* of whom we have just spoken? Especially would they be blamed by 'certain zealous preachers, who, under the pretext of observing the simplicity of the Gospel, do not study at all deeply either the doctrine of the Scriptures, or the marvellous manner in which God has taught us to persuade men; they imagine that they have only to shout at the top of their voices, and to talk of the devil and of hell often enough, in order to convert souls:' and similarly that it is sufficient to cast flowers (so to speak) romantically evangelical over sick imaginations and hearts, in order to cure them.

'It is thus that they dazzle themselves and that they dazzle others;' but it is not at all thus that those strong and grand impressions act, which we learn from the Scriptures to impart. Those people leave in the minds of their hearers neither convictions nor any distinct truth: the Scripture can teach us the secret 'how to render our instructions sensible and POPULAR, without causing them to lose the elevation and the power which they ought to have.'

'That simplicity,' he continues with severe gravity, 'is then nothing but an ignorance and rudeness

which tempts God.' 'Nothing can excuse those people, except the goodness of their intentions.'

He even goes on, I am glad to remark, so as to satisfy certain reasonable exigencies of that age, and supported by the decisive examples of Prophets and Apostles; he goes as far as to wish that there should be something of poetry in sacred eloquence. He even affirms without hesitation that 'there is no eloquence at all without poetry. Poetry,' he says, 'is more serious and more useful than the vulgar believe: the whole Scripture is full of poetry, even in those parts where no trace of versification is found.' In fact, it is only needful seriously to reflect, to understand with him that 'the only poetry is that which describes with enthusiasm, and with bold and powerful lines.' But is not that also one of the essential characteristics of eloquence?

It is very clear, then, that Fénelon did not reject eloquence; but, at the same time, it is easily to be understood that, after having yielded so much to eloquence, he was certainly able to show a severity inflexible, and perhaps bold, to those who ascend the Christian pulpit only to *excite curiosity and admiration* by dazzling displays of profane eloquence, and by pleasing frivolous hearers to obtain from them blamable applauses. Fénelon had observed in his time what we should be too happy not to see in ours, namely, that there are nations and epochs in which 'a depraved taste, and a blind passion for saying something that is new,' are infallible means of success. 'These are they,' he adds, 'who are always applauded by women and by the generality of people

who allow themselves to be easily dazzled. That is, nevertheless, nothing but a capricious fashion which needs to be upheld even by such a cabal as this . . . and ought ministers of the Gospel to be less seriously concerned for the eternal salvation of their flocks than heathen orators were for the interests of their country?'

Then Fénelon gravely demands, 'Ought that mercenary eloquence to be endured? No,' he replies, 'the commonest occupations have some real object;' we shall then be the only people who have no other object than the amusing of men by words, and the only purpose for gathering around the pulpit will be on the one side to satisfy the curiosity, and occupy the idleness of the hearers, and, on the other, to feed the vanity and the ambition of him who speaks.

'No, no,' sternly replies Fénelon; 'the commonest occupations have some real object. A shoemaker, at least, makes shoes, and could not support his family without the money thus earned by seriously supplying a real necessity of the public;' let us not descend to a lower depth than he. These are the principles of Fénelon on the foundation, the character, the object of sacred eloquence. They are assuredly incontestable.

These first reflections will help us to arrive at true principles on the question of *the method of learning and reciting sermons by heart.*

II.

This method is very widely adopted; is it the best? Ought it to be continued or rejected? Ought

it to be still practised, or ought we to endeavour to acquire another more adopted to the object of pastoral preaching? What is the opinion of Fénelon upon that point?

Without rejecting absolutely this method, *which may be reserved, he says, for special discourses*, Fénelon strongly advised preachers to adopt another. Many objections have been made to this advice. It has been said that it is only suitable to make mission preachers for villages, and that it stifles grand eloquence. These objections have been made in other times even more than they are made at present. The good sense and the value of this advice is beginning to be understood at the present time. The Tribune in Parliament, the Bar and the Pulpit, have presented grand models who have sufficiently shown how powerful and effective at all times, and in all circumstances, *ex tempore* eloquence may be, which in fact is the only eloquence truly to be called such, but which is only thus effective—remember this well—on condition that it is carefully and seriously prepared.

In the first place, who has not felt the manifold inconveniences of that method which obliges a preacher to charge his memory painfully with his sermon, and to recite it like a scholar at his lesson, sometimes having to repeat a number of words in order to regain the thread of his discourse? That unpleasant necessity makes his action constrained, takes all liberty and vivacity away from his tone, embarrasses him to such a degree that he dares not yield to any sudden impulse without being in danger of losing the rest of his thoughts and of his discourse. On the contrary, he who does not learn by

heart at all has full self-possession, he expresses himself naturally, he does not adopt a declamatory tone, his thoughts flow freely, his expressions are forcible, sometimes unpolished, perhaps, but always full of life and movement.

In the next place, he is able to proportion his utterances to the impression which they seem to be producing on the hearers; he sees what enters, and what does not enter, into their minds. He repeats the latter in another form, and reclothes it with turns and images more engaging. He thus prepares, observes, and pursues his own progress in the souls of his hearers, and almost always finishes by attaining his object, which is to persuade and to convince.

After having stated these inconveniences and these advantages, he says again: 'But those sermons, although more powerful and more natural, will be necessarily unequal in tone, wanting in doctrine, shallow, without solid foundation, without precision and power, or if not, this method supposes in the preacher extraordinary talent, and consequently cannot suit any large number of preachers.'

To this he reduces all the serious objections that have been made against this method.

This is what Fénelon replies :—

He commences (this is the main point, and it is for want of having clearly stated what he thought might be attacked), he commences by putting plainly the state of the question.

'I put on one side,' he says, 'a man who writes down his discourse exactly, and learns it by heart to the last word.

'On the other side, I suppose a man who fills his mind with his subject, who considers it thoroughly in all its principles and in their application, which he arranges in an orderly manner in his mind; who prepares the most expressive words by which he wishes to make his subject understood; who sets in order all his proofs, who prepares a certain number of touching examples and similes; in short, a man who knows all that he ought to say, and the order in which he ought to treat each part of it; but who knows this by an effort of his intelligence rather than by an effort of his memory, although the memory aids him greatly in this labour, only he does not know it by heart to the last word.'

Such is the state of the question, well put by Fénelon.

It is evident that we have here a question having to do with a serious and deliberate improvisation; it does not at all contemplate those who improvise lightly and carelessly; who ascend the pulpit, open their mouths, and preach without knowing what they are going to say. Not at all; Fénelon does not treat with such lightness as this the ministry of the Gospel; and it is even in veneration for a ministry so exalted, that he does not wish to condemn those who accustom themselves always to recite the Divine message to the faithful as a lesson learned by heart; he does not forbid a preacher 'to prepare his sermons in writing, to arrange in order every part of them, and even to prepare beforehand all the illustrations and principal phrases, only he requires that the discourse should not be learned wholly by heart, without reserving the power to add to it on the spot, whatever the sight of the audience or necessity may suggest.

The question being thus proposed, we are in a position to reply that this method is not only the best, for this is not contested, but also that it is practicable, which *is* contested, though it would seem without any reason, if we consider well the three conditions which Fénelon, St Francis of Sales, St Augustine, and all the masters of Christian eloquence, as well as religion itself, and even simple good sense, impose on every preacher, in whatever place, or before whatever auditory he may preach. These conditions are the following:—

1. A certain amount of practice in speaking;
2. A serious study of the Christian religion;
3. Zeal and earnestness.

Is it not evident that these three things are essential to every one who desires to preach the Gospel; and that whosoever is wanting in these respects ought to acquire them before he ascends the pulpit?

But it is also equally evident, and Fénelon proves it to demonstration, that a man who fulfils these three conditions is perfectly capable of preaching according to his principles.

III.

1. *Fénelon requires a certain amount of practice in speaking.*

He would have this acquired, in the first place, by delivering *familiar instructions*, *meditations*, *homilies*, and especially by *catechizings*, not only before young children, but also young men and women, and even Christians of a more advanced age, who always prefer those truly pastoral instructions to vague and detached sermons.

Who does not know what used to be the universal method? It commenced with *the catechisms,* after which followed a course of gospel teaching in homilies. *It was the most able men who were employed in these instructions,* remarks Fénelon; and they produced marvellous results, as they do still in parishes where the pastors form and exercise the young priests in these important functions of the pastoral ministry.

It is then, by this course of instruction, that Fénelon requires that the needful practice in speaking should be acquired; and 'when once young preachers shall have been suitably exercised by these familiar instructions and conferences, they will have acquired, more or less, according to their various talents, a certain freedom of effective speaking, and a sufficient facility,' which will fit them ere long to ascend the pulpit worthily, even for solemn occasions.

2. The second condition is still more important for all,—*A serious study of the Christian Religion.*

Considering carefully what Fénelon requires here, we easily understand that he is guarding against the danger of *sermons wanting in doctrine, without foundation, and without solid texture;* and that he is very far from approving either sloth or presumption. Yet he is only examining a question which it is manifestly indispensable that every priest who is destined to the ministry of the Word should determine,—*Whether he ought to learn his sermon by heart or no.* That is the whole question, and I am never tired of repeating this.

We have already been able to remark how far is Fénelon from wishing that those who preach *ex tempore* should neglect to make previous preparation.

He does not cease to insist upon that point. 'Most people who do not learn their sermons by heart do not make sufficient preparation at all. THEY OUGHT TO GIVE DEEP STUDY AND MEDITATION TO THEIR SUBJECT, to prepare all the transitions from one part of it to another which they intend to make;' and to arrange the whole in such an order as will bring it out effectually, and to the best advantage.

But it must also be carefully borne in mind that the immediate preparation, negligence in which appears to Fénelon without excuse, is nevertheless not the most important part of the preparation in his eyes. The *remote* or *gradual preparation*, which consists in a thorough study of Christianity, in meditation on the Holy Scriptures, in an exact knowledge of dogmatic and moral theology, and even a certain amount of acquaintance with the Fathers, is what he requires, before all things, of preachers, of all who ascend the pulpit, for, he says, 'the most essential quality of a preacher is that he should be instructive; but it is needful to be well instructed one's self in order to instruct others.'

'I should wish,' he continues, 'that the preacher should have gradual and long continued preparation in general "in order to acquire *a sound foundation of knowledge.*" That general preparation will put him in condition not to require so much preparation for each particular sermon.

That which is wanting to certain orators who have, in other respects much ability, is *a solid foundation of knowledge upon which all other things may rest.* 'They know how to speak, but they do not know what it is necessary to say;' they weaken the greatest

truths in the statement of them, because they are not acquainted either with the principles of a sound philosophy, or those of the doctrine of the Gospel; and thus, notwithstanding their brilliant phrases and their ingenious turns of rhetoric, 'their mind appears as if unoccupied. It is evident that they have had much trouble to find matter with which to complete their discourses. We feel that THEY DO NOT SPEAK BECAUSE THEY ARE IN POSSESSION OF TRUTHS; BUT THAT THEY HAVE TO SEEK FOR TRUTHS WHEN THEY WISH TO SPEAK.' It is this kind of people that a great orator calls *men who live from day to day without any provision.*

The discourses of such preachers, notwithstanding all their efforts, and the minute care which they take to write and to learn them by heart, always appear thin and poor. 'The fact is,' says Fénelon, 'that a man has not time to give himself three months of preparation before delivering a discourse, and these special preparations, however painstaking they may be, are of necessity very imperfect.' Men really instructed soon find out those who are weak in this respect. 'Many years of study are needed to provide for one's self an abundant store of knowledge.' After that general preparation has once been made, special preparations cost little trouble; but, instead of this, he who applies himself only to unconnected sermons, is obliged to dwell upon phrases, to treat only of the commonplace, to deal only in vague statements, to weave together threads of thought which have nothing to do with each other. He is unable to display the true principles of things, he is limited to reasons which are super-

ficial and often false, he is not capable of showing the real proportions of truths, because all general truths form an organised whole, and *it is needful to be acquainted with almost all of them in order to treat solidly of any one.*

These principles are incontestable, and the precepts founded on them beyond question. Fénelon, who was thoroughly acquainted with them, affirmed that, in order to follow them with success, it was not necessary to possess powers beyond the ordinary. I do not ask, he says, that a man should be naturally gifted (assuredly every preacher ought to be that *to some extent*), so that he brings all things to the test of good sense (and that is a very simple matter), that he has made, not brilliant but solid studies, and has thus practised himself in reasoning with correctness and precision, that he distrusts his imagination, so as not to allow himself to be ruled by it, and rests each discourse upon some unquestionable principle, the natural consequences of which he is able to seize and to develop. This is all that Fénelon demands, and certainly he is not exacting.

With this foundation of knowledge, and this aptitude, he wishes that a young man should employ himself in good time in catechising, and in familiar instructions; but yet not to the exclusion of study. It is needful, he says, that the study of good books, of the Holy Scriptures, and of the Fathers, should long be his principal occupation. Let it not be said that the duties of the holy ministry do not leave any leisure for this. There is no doubt that the first years in the ministry are only partially

occupied; and it is quite certain that by regulating well the hours of each day, it is possible to find time for a great many things, even in the midst of a laborious ministry. Besides, says Fénelon, do you employ in solid and serious meditation upon the truths of religion, the time which others employ in their studies, in rounding their periods, in retouching their descriptions, in arranging their phrases, and in learning the whole by heart, and it will not be long before you perceive the incontestable superiority of your preparation and of your method.

And as for those studies which you need in order to acquire a store of knowledge, they are simple, easy, and accessible to all. He wishes, and that naturally, that all the principles of religion should be studied in their sources, that is, the Holy Scriptures and the Fathers.

As for the Fathers, he does not require that every one should throw himself into the extensive study of their whole works; but, since they are the witnesses of tradition, he desires that at least *doctrine should be acquired with their help.* 'Even that is difficult,' it will be said; but not, I reply, as much so, perhaps, as may be thought. The simple study of classical theology, the perusal of some well-made abridgments, and the attentive recitation of the Breviary of each day will give a knowledge of the Fathers, very moderate, no doubt, but more extensive and more exact than the greater number of preachers possess.

As for the Holy Scriptures, which are less lengthy, and are accessible to all, Fénelon did not hesitate; and he required that a priest should study them seriously

before he began to preach, and should continue to study them all his life, so as to penetrate and take firmer hold of their doctrines, their principles, and their mutual connection more and more each day. Thus he would increase in himself intelligence and good taste, and would 'appropriate insensibly their spirit, style, and eloquence, as well as their doctrine.'

Fénelon believed, with good reason, that the Scriptures will be found sufficient for every purpose; and it is certain that moral and dogmatic truths are found in them, 'not only with authority and with marvellous beauty, but also with an inexhaustible abundance.' It is in them that all the riches of religion may be found. It is to them that we may turn to state it in a suitable manner; to show the original institution of religion, and to set forth in order its foundation, its growth, its gradual establishment upon the earth. 'In thus tracing the connections of things,' says Fénelon, 'a preacher would have always, without any difficulty, a great number of new and grand truths to teach. It is a deplorable evil to see how much this treasure is neglected by the very people who have it [the Scriptures] every day in their hands.'

This is the second condition Fénelon would impose upon every preacher; — A thorough study, and an exact knowledge, of Christianity.

As for me, in order to interpret and complete well the thought of Fénelon, and in order to make the most of ordinary talents, I should willingly say :—

It is needful to write out *instructions* entirely when a complete course of dogmatic and moral truth is being preached, because it is needful before all things to give to these a solid foundation of doctrine; and

the mental effort, more thoughtful, attentive, and laborious, of written composition is a powerful assistance to this end. But even then I advise the preacher not to be absolutely bound to every word in his MS., but rather to endeavour, little by little, as says M. Hamon, to free himself from that bondage, to leave himself free to supply words which he may have need of, and to move as circumstances may inspire.

And for the attainment of all that, I am happy to say again, thus agreeing with Fénelon, that *catechising is the best school.* An instruction or a catechetical address may doubtless be entirely written, or at least in very full notes; but it is more easy in that than elsewhere, not to keep one's self exactly to what is written, but to leave one's self free to employ *ex tempore* speech, the only exercise which allows the acquisition of facility in elocution and in readiness of speech, which is so important in a parish.

Of this, I may add, I have had personal experience. Assuredly I do not set myself up as a model, but only wish to describe my experience briefly. When I conducted catechisings—during the six earlier years—I wrote everything, absolutely everything, but without learning it strictly by heart; and I ought to say that afterwards, when it was my duty to preach in important pulpits, that long labour of preparation was to me of the greatest assistance in free and sudden speech and unpremeditated developments of a subject.

3. The third requisite is *zeal* in the discharge of his pastoral functions, at least of the most important of those functions, which is the care and direction of souls in the tribunal of penitence. It is in fact certain that a priest, in order to acquire a deep know-

ledge of the human heart, as well as at the same time a solid foundation of ecclesiastical knowledge, to develop fully his noblest faculties, and thus to become certainly a useful preacher, perhaps a great and famous one, need only fulfil well the simple and daily duties of his ministry. If we meditate, as we ought, on the Missal and the Breviary, which obliges us to read, and brings under our eye, at least once in each year, all that is most beautiful in the Holy Scripture, in the Fathers, in the Liturgy, in the lives and virtues of saints, and in the history of the Church; if in the tribunal of penitence we constantly apply and develop for the needs of souls our acquired knowledge of moral theology; if our zeal makes us renew each day our devotedness to the service of Jesus Christ and to the salvation of souls:—'This,' says Fénelon, 'is what proposes lofty thoughts and arouses noble sentiments. This is what causes us to find in a preacher a father who speaks tenderly to his children, and not a declaimer who uses sentiments for mere effect.' 'Also,' he adds, 'it would be very much to be wished that there were no pastors except those who feed their flocks according to the need of each. Pastors who joined a knowledge of the Scriptures to their experience of labour and the guidance of souls, would speak in a manner much more suitable to the needs of their hearers than would preachers who have only a theoretical knowledge, who enter less into their difficulties, who speak in a manner more vague, and do not adapt their teaching so completely to their hearers.'

Upon the whole, I have a right to conclude that the preachers who should have been prepared by exercise in familiar instructions and catechisings, who are

strengthened by a thorough and indispensable study of religion, and who should be otherwise zealous in the important functions of the ministry, that is to say, in the guidance of souls, in consoling the sick and dying, in instructing and forming Christian youth, would speak eloquently out of the abundance of the heart, and according to the fine expression of Fénelon, 'would pour out upon the people the fulness of charity, of knowledge of the Gospel, and of affectionate and zealous feelings,' as well and better than the greater number of those who write their sermons word for word in order to learn them by heart to the last line.

It is, furthermore, evident that this method does not presuppose in a preacher any extraordinary talent. It requires only what is essential to every preacher, whatever be the method he adopts—an able intellect; an accurate knowledge of theology, a certain degree of practice by means of catechizings and familiar instructions, the study of the religion which he is to preach, a taste for, and meditation on, the Holy Scriptures, and finally, zeal and earnestness. It is also certain that discourses, prepared and thought out in this way, will be neither empty, nor frivolous, nor cold, nor secular. It is then evident that this method, which has great advantages, as is not contested in theory, has not in practice the inconveniences which are objected to it for want of a proper consideration of the question, as it is stated by Fénelon.

IV.

'I allow all that,' it will be said; 'but your

preacher, with his *ex tempore* sentences, will charm but few ears.' *So much the better!* replies Fénelon, for he has foreseen and replied to all objections, even the least weighty. *So much the better! he will be the better orator.* 'But his transitions from one part of the subject to another will not be so elegant.' Still, he may have prepared these without learning them by heart; but, putting that aside, these negligences will be common to him with the most eloquent orators, who have thus been so much the more natural than if they have betrayed too elaborate a preparation. In what, then, will he be wanting?

'He will make various little repetitions.' But they will not be useless ones. Not only will the hearer, who has good taste, take pleasure in this touch of nature, for it is natural to return again and again to that which is striking in a subject; but this repetition will impress truths more strongly; it is the surest and safest method of instruction.

What then? Suppose that you do find in his discourse some construction hardly exact, some term not quite suitable, or not approved by the Academy; something irregular, or even weak or ill-placed, which will have escaped from the speaker in the warmth of his oration.

'A person must have a very little mind to imagine that such faults are great.' Such faults may be found in the most approved authors. The most skilful among the ancients thought nothing of them. 'If we had as broad views as they, we should not occupy ourselves at all with those *minutiæ;* it is only petty grammarians, people who are not quali-

fied to appreciate great things, who amuse themselves with those small ones;' it is still Fénelon who speaks.

But it is said, 'If those who learn their sermons by heart should follow your method and preach all of a sudden, without their accustomed preparation, they would appear to preach very ill.'

Fénelon replies to this, 'That would not surprise me. But we ought not to make too much of that objection, since it would be very necessary to spare and have patience with many people of piety who, deferring to custom, or influenced by example, have taken up in good faith that method which we rightly blame.' The greater number of those who have never thought of any other method than to write and to recite from memory what they have written, have never been accustomed to follow, nor have ever thought of speaking in, a manner strong, easy, and natural, or to draw from their own powers results which they would be perfectly adequate to attain. Also, it is by no means advisable to call upon them to abandon their method *all at once;* 'For,' he adds again, 'many people are not sufficiently grounded in doctrine to be able to rely upon themselves. The method of learning by heart puts a certain number of persons, who have but narrow and superficial minds, in a condition to deliver public discourses with some credit;' all that they need is to collect a certain number of thoughts and passages, and however little may be their genius, or constructive power, they can give *in time* a polished and regular form to that material. But they would be able little by

little to train themselves to the other method; and those who are beginning to preach ought to spare no pains to put themselves, by careful study and continual practice, in a condition one day to follow it.

Whatever method, however, be adopted, it is always needful to *write much*, even although little or nothing be learned by heart; and before writing it is indispensable to have thought, read, studied, and meditated deeply. To write is the means of fixing what we have thought, of reviewing it in the mind, and by a plan firmly held, and by foresight of developments, to give one's self sureness of doctrine and teaching. Fénelon completes all these luminous counsels, which clear the last shade from his doctrine, and makes it perfectly known to us, thus: 'When the qualities which this method requires are not found in any marked degree in a man, he may, nevertheless, succeed in making good discourses, provided that he has some mental power, a reasonable amount of knowledge, and some facility in speaking; since, in this method as in the other, there will be various degrees of orators; and preachers also will be of divers ranks. They will fall into two classes: those in the one will explain simply the Christian doctrine by the aid of the Scripture, without adopting any specially animated or noble style. Provided that they do this in a solid and satisfactory manner, they will not fail to be excellent preachers. They should have what St Ambrose asks for: a clear and simple style, full of weight and gravity, without affecting elegance. Those of the other will explain the Scripture and

sacred truths with the style and the metaphors of the Scripture itself, and thus they will be finished preachers. The one class will instruct in an effective and dignified manner; the others will add to the power of their teaching the sublimity, power, and vehemence of the Scripture; so that it will be, so to speak, entirely living in them, as much as it is possible to be in men who have not been miraculously inspired from on high.'

I have spoken at some length on this point: it appeared to me to be important, and without thinking that I have put an end to the controversy, I hope at least to have contributed to make the real intention and the method of Fénelon better understood.

V.

His principles with regard to *divisions* also raise a controversy sufficiently important. It is asserted that if his precepts be followed, there can be no order observed in sermons, because he banishes all *divisions* from them, which are always found to be so great a help both to preachers in arranging their discourses, and to hearers in retaining them in their memories.

But Fénelon was so far from banishing order and even divisions from a discourse, that he has on the contrary given very wise and suitable directions for introducing into sermons, by means of simple and natural divisions, a clear and luminous order; since he knew as well as any one: '*quid valeat rerum series et lucidus ordo.*'

Let us listen to that great man, and we shall see

what he thinks about all this: he has even descended to the humblest details upon these subjects: not only does he wish for order in the general plan of a discourse; but he requires it in the simplest parts of one, and that an order natural and at the same time convenient:

'Frequently a statement which, when it was first made, appeared of no great importance, may become of very great weight when it is reserved for another position in which the hearer will be prepared by the statements which precede it to appreciate its whole weight. Frequently a word happily placed brings the truth into very strong relief. There ought to be in every case an orderly succession of proofs: the first should prepare the way for the second, and the second should strengthen the first. It is needful to give a general view of the whole subject to begin with, and to dispose the mind of the hearer favourably towards it by an modest and winning opening, by an air of probity and candour. Then the preacher should go on to lay down his *general principles;* after that to state *facts,* the facts he is engaged with, in a manner simple, clear, and telling, laying special stress upon those of which he means to make use afterwards. First, *principles;* then, *facts;* and from these draw the *conclusions* which you desire to reach; taking care to arrange the reasoning in such a manner as that the proofs will admit of being borne in mind easily.

All this ought to be done in such a manner that the discourse should be continually growing, and that the hearer should feel more and more the growing

power of truth. Then is the time to throw out vivid and striking metaphors and transitions of rhetoric calculated to excite the feelings; and finally, the discourse should be brought to a close by those which are able to produce the greatest effect. It is often useful to make at the end a recapitulation or summary which gathers up into a few sentences all the power of the discourse.

Could there possibly be wiser counsels or details more admirable? Would not a discourse constructed after these principles be divided marvellously well, and be of great power and effectiveness?

Fénelon demanded before everything else that sermons should be always *founded on facts;* he had remarked that one of the beauties of Plato is that he usually puts at the commencement of his treatises on morals the histories and traditions which are, as it were, a foundation for all the rest of the dissertation. 'That method,' adds Fénelon, 'suits even better those who are preaching religion, since in it everything is history, tradition, and antiquity.'

This was the method of the Fathers, and it is remarkable that this was the constant method of Bossuet.

In the first place, then, Fénelon wished for order, and even the most perfect order, in sermons; but besides this we shall see that he was far from rejecting the securing of order *by means of divisions,* only he blamed those divisions antithetic, affected, and pretentious, which our great masters Massillon and Bourdaloue himself have not always been sufficiently careful to avoid.

'When divisions are to be made,' he says, 'it is needful to divide carefully and naturally; the divi-

sion should be that which is already made in the subject itself; a division which renders things clear, which arranges subjects in classes, which is easily kept in mind, and which assists the hearer in keeping in mind everything else, and finally, a division which renders the greatness of a subject more manifest by exhibiting its parts.'

It is then manifest that Fénelon did not blame the use of divisions, only he wished them to be simple, true, and natural; and he had a just distaste for those preachers who endeavour from the first to dazzle hearers by the ingenuity of their divisions, who announce to you their three points, as if they were stating three epigrams or three enigmas, and who dwell on them and come back to them of set purpose. 'You fancy,' says Fénelon, 'that you see the sleight-of-hand of a juggler.' When the matters of which the preacher is treating are naturally opposed one to the other, it is proper to mark the opposition of them. Such antitheses are natural, and make, no doubt, a real ornament; that is the shortest and simplest manner of explaining things; but carefully to pursue a winding path in order to introduce, as it were, a battery of epigrams, that is puerile; and it is very evident that such cannot be a serious and grave tone calculated to edify intelligent and Christian hearers, who have come to the foot of the pulpit to seek for useful and important teaching. Who would not then be in that respect of the opinion of Fénelon?

It is true that Fénelon upon this point, as upon many others, preferred the ancient form of the Fathers to the modern, which always seemed to him a little affected, less natural, and less true, and which

consisted in always dividing a sermon into two or three equal parts. Formerly 'a discourse was not divided so methodically, but all those subjects which needed to be thus distinguished were carefully set in different divisions; to each was assigned its place, and it was carefully considered how each subject should be arranged so as to produce the best impression.'

From the artistic point of view, Fénelon was emphatically right. Divisions are like the framework of a discourse; they ought to be in it, but ought not to be too prominent; otherwise, instead of a living organism, you have a skeleton. Besides, eloquence loves the unexpected. Nevertheless, from another point of view, well-marked divisions are necessary for the clearness of teaching, and easy teaching, of the hearers.

Even in our own time, two of our greatest preachers, the Bishop of Hermopolis and F. de Maccarty, have often followed the method of Fénelon and the examples of the ancients in that respect, the one in his beautiful and useful conferences, the other in his magnificent discourses against unbelief.

VI.

I ought to say a few words on the particular faults that Fénelon found with certain preachers, because there were in his time more than in ours those who, among other defects, used odd texts, apostrophes full of art to the *Ave Maria;* and there were women of culture who complained, with

reason, that many preachers *speak Latin in French*, etc.

It has been supposed that he blamed the use of *texts;* but who can believe for a moment that he would have wished preaching to be anything but an explication of the text of the Holy Scriptures?

No! he blamed only texts falsely interpreted, whose meaning was forced with misplaced ingenuity, and *from which a preacher draws any meaning that he pleases*, insensibly twisting the true sense in order to fit his text to a sermon that he is obliged to deliver. *That is done especially in sermons for Lent*, says Fénelon.

He assuredly was not too severe when he required that a preacher should know at least the literal sense of the texts that he quotes, and that, before giving it to Christian people as the Word of God, he should seriously examine whether his ingenious interpretation was contrary to the true sense or no: he adds, it is true, with a certain bitterness, 'It is with very bad grace that a man desires to show himself inventive and ingenious, when he ought to speak with all gravity and with the authority of the Holy Spirit, whose words he borrows!'

As for the spiritual interpretations that the Fathers have frequently given to edify and console Christian people, Fénelon does not blame them. 'Those interpretations were strongly to the taste, especially of the Orientals, among whom they commenced; since they are naturally fond of mysterious and allegorical language. That variety of senses gives them extreme pleasure, as is shown by the frequent sermons and almost continual lectures upon the Scrip-

ture, which were in use in the Church. But among us, where Christian people are infinitely less instructed, it is needful to proceed more quickly, and to commence with the literal sense, without being wanting in respect for those pious interpretations which have been given by the Fathers: *it is needful to have bread before going to look for ragoûts.*[1]

In the explanation of the Scripture, we cannot do better than imitate the solidity of St Chrysostom. Most people in our time seek only for allegorical senses, not because they have already sufficiently explained the literal sense, *but they abandon the literal, because they do not understand the grandeur of it, and because they find it dry and sterile when treated in the manner in which they preach.*

His formal opinion was, 'That the Scripture is disfigured by not allowing Christians to become acquainted with it except in detached passages.' These passages, although they are so beautiful, cannot make the whole of their beauty felt, because they stand alone, and the context of them is not presented to the hearer as well. For all is consecutive in the Scripture, and that close connection between its parts is the grandest and most marvellous quality of all. For want of knowing this, passages are taken in a sense quite opposite to their own: 'They are made to say everything that the preacher chooses, and he is contented with certain ingenious glosses, which, being arbitrary, have no power to persuade men, and to reform character. 'It is necessary to explain them; and, in general,

[1] *Il faut avoir du pain avant que de chercher des ragoûts.*

in order to explain thoroughly well the meaning of a passage, 'it is needful to explain also many others which precede and which follow it.'

He does not any the more approve of another class of preachers, who, in order to escape too great labour, and to avoid meditation on the Holy Scriptures, 'content themselves with weaving together passages agreeing with each other.' 'I should wish,' he says, 'that they should explain the principles and the mutual connections of the doctrines of Scripture; that they should adopt the spirit, the style, and the illustrations of it; that all their discourses should be helpful in giving a knowledge of and a taste for it A preacher could not fail then to be eloquent, for that would be to imitate the perfect model of eloquence. It will easily be understood that if all these principles, although they are so simple, should be followed, we should have perhaps fewer bad sermons, but we should have certainly a greater number of better ones.'

One point on which his opinion has found numerous opponents, and has produced almost a painful impression on those who have not understood him, is the recommendation which he makes, not to preach *sermons on morals.* That is very important, and it is a main point to understand him perfectly.

But in the first place, how could it possibly be imagined that Fénelon forbade the preaching of morality? Such a man as he ought not even to be suspected of so strange an aberration; he not only wished sermons to be preached on morality, but morality to be preached in all sermons; but what he

specially wished was that *morality* should be always founded upon *doctrine.*

'Too much importance is attached to fancy sketches of morality, and the principles of evangelical doctrine are not sufficiently preached and insisted on,' he used to say, and he shared in that respect the opinion of Bossuet,[1] who complained strongly that too many sermons were preached upon morality, and the teaching of the fundamentals of religion was neglected.

These were the formal principles of Fénelon on this subject. 'The use of preaching to people is only to instruct them, and the use of instructing them is only to persuade them to a virtuous life. Not a single phrase ought to be employed which contributes nothing to the instruction of the hearer; each one ought to help to incline him towards virtue.' That is the true way of preaching morality; but to preach it, so to speak, in the air, without supporting it on fundamental and positive truth, is to preach upon philosophy like an empty declaimer; it is to preach like La Bruyère and La Rochefoucauld. There were in the age of Fénelon and Bossuet preachers of whom it was said as of some in our own day, 'he makes for us fancy sketches of morality, in which every one recognises his own; he anatomises the passions of the human heart in a way which equals the maxims of M. de La Rochefoucauld.'

But those great men considered these fine artistic

[1] 'People wish for morality in sermons, and they are right,' said Bossuet, 'provided that they understand that Christian morality is founded upon the mysteries of the faith.'—*Discourse upon the Unity of the Church.*

qualities useless, for this grave reason, that sketches of morality have no power to convert souls, when they are not founded on the great principles and the solid support of evangelical doctrine.

'The experience of our times,' says Fénelon, 'shows sufficiently well that an orator may speak powerfully upon morals without converting sinners. Is it possible to have sketches of morality more severe than those now current? Yet *people are not disturbed by them, but rather enjoy them*, and listen to them as a matter of ceremony. To whom does that do any good? One commonly hears this description: It is only a beautiful image which passes before the eyes, the discourses are listened to as one would read a satire.'

It is certain that all this bestows only an unprofitable eloquence, good only to please, and to make brilliant sketches of character, while all the time, says Fénelon again, 'it is needful to cut to the quick, to cauterise, to seek seriously the cure of existing evils by bitter medicine and severity of rule, though at the same time with tenderness and compassion, with devotedness and zeal.'

Sometimes we hear it said, What a preacher! he is La Bruyère in the pulpit! I confess that this has always seemed to me a very melancholy compliment, and I have pitied him to whom it is given; it is evident that La Bruyère, Vauvenargues, Molière, and La Rochefoucauld, and all the *secular moralists* are curious observers of humanity, sometimes mockers at it, hence not physicians for its diseases; a first defect which condemns to be sterile as they, every preacher who shall imitate them. Besides, they attack almost

always the absurdities only of their fellow-creatures, and neglect to censure their vices, when they do not even extol them; a second and very deep defect, which makes of them a very melancholy model for the preachers of the Gospel, which has never permitted itself to ridicule even one of the absurdities of the world, but has severely condemned the vices of humanity, although always with an infinite compassion, and in order to cure them.

Fénelon gives a very weighty reason from experience, which explains the tendency of so great a number of preachers to neglect the dogmatic foundations of evangelical doctrine in order to devote themselves to sketches of morality.

'The reason is that it is much more easy to depict the disorders of the world than to explain with precision the depths of Christian doctrine. For the one all that is needful is experience of worldly business and manners, with words to describe them; while the other requires a serious and profound meditation upon the Holy Scriptures. But few people know religion as a whole sufficiently to explain it well. Such a person (as the former) writes sermons which are beautiful, but would not know how to draw up a solid and orthodox catechism, much less a homily.

'*How many preachers are there whose sermons are fine arguments about religion, but have no religion in them at all? The greater number of sermons are the arguments of philosophers.* In many cases the Scripture is never quoted, except when the conclusion has been reached, and that merely for courtesy or for ornament. *Then it is no longer the Word of GOD that is preached: it is the word and the devices of men.*'

It was in order to guard against these abuses and dangers that Fénelon and Bossuet demanded that morality should in sermons be always founded upon doctrine. And if they demanded this, and practised this in their time, what ought we not to do in ours? Religious indifference, the taste for profane novelties, and impiety most audacious and radical, surround and threaten us. Never was solid instruction more necessary; never were firm foundations in faith more indispensable.

But it will be said to me, Would you then plunge preachers and the uncultured faithful into controversy? No, replies Fénelon, 'because the proper way to prove the truth of religion is not by controversy. In order to prove religion, it is sufficient to state it clearly. It manifests its own truth when the idea of it is truly given.'

'I should wish,' he says, 'that a preacher should explain the whole of religion; that he should develop it in an intelligible manner; that he should show how things were instituted; that he should mark the succession of facts and the handing on of tradition. In showing thus the origin and the growth of religion, he destroys the objections of the wicked, without attempting openly to attack them, for fear of scandalising the uncultured among the faithful.

'I should wish also that a preacher should explain industriously and in order to the people every detail of the Gospel and the mysteries of the faith; the origin and the institution of the Sacraments; the traditions, the discipline, the office, and the ceremonies of the Church. Thus the faithful will be forearmed against the objections of heretics. All

these instructions will strengthen faith, will give a high idea of religion, and make the people profit to their edification by all that they see in the Church. Instead of this, with the superficial instruction which is given to them, they scarcely comprehend anything at all of what they see, and they have only a very confused idea of what a preacher means by what he says to them.'

Would you wish, then, some one inquires, that in a large and influential audience a preacher should begin to explain the Catechism? It all depends, replies Fénelon, upon the manner in which it is done. It is perfectly possible to teach the Catechism to the most delicate and refined hearers. All depends upon the manner of doing it. Would to GOD that there were not among us any people who are ignorant of religion! But 'the greater number of respectable people are just people who are in that condition. In the most fashionable congregations it is always the case that three-fourths of those present are ignorant of the fundamental truths of religion, which the preacher takes for granted that they know.'

At all times, then, there must be a certain adaptation of the matter taught, to the particular occasion; but it is quite possible, without offending one's hearers, to quote and refer to the origin and institution of all that is holy. 'So far from that inquiry into their origin being unworthy of the notice of an audience, it would give to the greater number of discourses a force and a beauty which are at present wanting to them.' An audience is neither instructed nor influenced if one does not go back to the beginning in reasoning with them.

'How, for example, could you make the people understand what the Church says so often after St Paul, that Jesus Christ is our Passover, if you do not explain what the Passover of the Jews was,' and that it was instituted in order to be a perpetual memorial of the deliverance from Egypt, and to typify a deliverance still more important, which was reserved for the Saviour?'

But, it is asked, is it needful for that purpose to explain the holy books to the people one after the other?

'I should not wish that all preachers should take up that subject. It is possible to preach sermons on the Scripture without explaining the whole of Scripture, one book after another. But it must be confessed that it would be quite another thing if pastors, following the ancient usage, were in the habit of commenting on the whole of Scripture in order to the people. Imagine to yourself what great authority a man would have who was in the habit of saying nothing of his own devising, but who set himself simply to follow, and to explain, the thoughts and the words of God Himself. Besides this, he would accomplish two objects at once; in explaining the truths of Scripture he would explain also the text, and would accustom Christians always to join together the text and its meaning. What an advantage to them to render them accustomed to nourish their souls with that sacred food! An audience which should have already learned to understand how to explain all the principal institutions of the ancient Law, would be in a very different state of preparation

to profit by the explanation of the New, than the greater number of Christians at the present day!

'We speak every day to the people, of the Scripture, of the Church, of the two Laws, of the sacrifices of Moses, Aaron, Melchizedeck, of the Prophets and the Apostles, and yet we do not give ourselves the least trouble to teach them what all these things mean, and what all these persons have done. *A person may follow preachers continually for twenty years without learning religion as he ought to know it.*'

VII.

One of the most important parts of preaching is *action.* Fénelon is much occupied with this; it will be sufficient for me to cite a few of his observations to make their justice understood, and to strengthen still more by his authority what I have said above upon the subject.

There are those, he says, who think that a preacher should use action to accompany almost indifferently all that he says; but it is easy to show that our preachers often use *too much action;* and that they often also use *too little.*

There are those who use too much: for it is not at all natural always to move the arm to and fro in speaking.

When one is animated, it is proper to wave the arm; but it is not proper to wave the arm in order to give an appearance of animation. There are even sentiments that it is desirable to utter

tranquilly — otherwise we should resemble those bad orators who wish always to declaim to their people, and never to speak to them: while, on the contrary, *it is especially necessary that each of the auditors should imagine that you are speaking to him in particular.* This shows what is the use of natural, familiar, and winning tones of voice. Tones should, in fact, be always grave and modest; they may become strident and pathetic in the passages where the discourse rises and warms.

Fénelon, it is evident, was not entirely of the mind of those who say, *As for me, I talk with my congregation, I do not preach to them.* If by *talking*, he meant a natural tone in the pulpit, then, no doubt, he is absolutely of that opinion, for no one has more horror than he of declamation, or of a conventional tone in the pulpit; but if by a 'talk'[1] is to be understood a discourse confused, negligent, and ill-prepared, that is quite another matter. Besides that, our Lord has said, *Preach;* the teaching of the Gospel is not limited to simple 'talks;' good sense indicates that the sight of a great assembly, and the importance of the subject to be treated, ought, without doubt, to animate a preacher to a much greater effort than that of a simple conversation; but still 'he should always act naturally, so that the body should have movement when the words have stir and energy, and that it should remain quiet when they are only gentle and simple.

'Nothing seems to be so shocking and absurd as to see a man who frets and strains himself in order to say to me things that are cold and unimpassioned;

[1] *Causerie.*

while he perspires, he makes my blood run absolutely cold.'[1]

The greater number of these declaimers use gestures as they use their voice; 'their voice has a perpetual monotony, and their gestures a uniformity, which is not less wearisome, not less removed from nature, not less contrary to the result which might be expected to follow from action.'

They do not discern at all, or rather, they do not feel at all, those things from which they ought to derive animation; they exhaust themselves upon commonplace subjects, and are reduced to pronounce feebly those which demand some vehemence of voice. It is a considerable variety in voice and gesture which renders action so powerful, and it is this in which Demosthenes is said to have excelled. 'The more simple and familiar are the action and the voice in those passages, of which the only object is to instruct, to relate, and to win, the more surprise and emotion they prepare for those others in which voice and gesture are raised by a sudden enthusiasm.' It is a kind of music, and all its beauty consists in the variety of tones which rise or fall according to the feelings which they are to express.

'Our principal orators even are far removed from

[1] It is some time, *Fénelon observes*, since I slept at a sermon, but you know that sleep sometimes surprises us during the afternoon sermons. I soon awaked, and I heard the preacher throwing himself into an extraordinary state of excitement; I supposed that he was treating some main point of morals. No, it was that he was giving notice to his hearers that on the following Sunday he would preach upon penitence. That notice, given with so great an amount of violence, surprised me, and would have made me laugh if respect for the place had not forbidden it.

the perfection of art.' They say everything in the same tone, their first thirty words excepted ; 'and all the difference they make between the passages which require animation and those which do not, is that in the former they speak still more rapidly than they usually do.' The voice is naturally melodious, but it is very ill managed ; it does not make any of those touching impressions which it naturally would do if it had all those inflexions which express feelings. 'They are as fine bells, whose sound is clear, full, sweet, and agreeable; but after all, bells, which signify nothing, which have no variety, have, on that account, no harmony nor eloquence.'

To these words, so acute, of Fénelon, I will add in conclusion some words of St Francis de Sales, which sum up with all the charming intelligence and exquisite taste of that great Saint, all the qualities of mind and all the outward action befitting pastoral preaching.

'*To say wonderful things, but not to say them well, is to say nothing; but to say little, and yet to say that well, that is much.*'

Well ; and this is how the Saint understood the word. It is not a question with him of splendid oratorical forms. Pastoral preaching is something paternal. Our fathers of old time, and all those whose labours have proved fruitful, speak heart to heart, mind to mind, like good fathers to their children.

There are, on the contrary, young priests who, because of their age and the timidity natural to their character, recite their sermon or their homily almost like children, and with an embarrassment which appears upon their faces ; not as St Francis de Sales

directs; 'action ought to be fearless. I say this,' he adds, 'against those whose action is timid, as if they were speaking to their fathers and superiors, not to their disciples.'

'We ought,' he says again, 'to speak affectionately and devotedly, simply, candidly, and with confidence; to be filled and occupied with the doctrine we wish to teach, and with the conclusion we desire to press upon the audience. The sovereign artifice is to have no artifice; our words ought to be warmed, not by cries and exaggerated actions, but by inward affection, and to come from the heart, not merely from the lips. It has been well said, that the tongue speaks only to the ears; but heart speaks to heart.'

CONCLUSION.

I SUM up, gentlemen, in a few additional words, this long Instruction.

There is on the earth *a Word from God;* and this word, brought down by the Incarnate Word Himself, has been confided to the Church by our Lord Jesus Christ. This noble ministry of the Divine Word is ours; it has been entrusted to us, the priests and pastors of souls, representatives and ambassadors of our Lord Jesus Christ among men.

That Word is *a word of life;* because it is the truth, and truth is the life of intelligent beings; because it is a word of grace for human hearts; because it is a ministry to vivify, to give life to souls—in other words, because it is a *pastoral word.* And because it is a word of life, it ought to be *a living word;* living, in order that it may be efficacious and fruitful; living, in order that it may give life.

It ought to be also an *instructive word*, because it is only an instructive word which really gives life and vivifies intelligent beings.

For the same reason, it ought to be an *apologetic word;* because it is that which dissipates the clouds by which the Divine Word is obscured; and more than ever in the unhappy times in which we live.

It ought to be also *a word of exhortation;* because, when the truth enters into the mind, it ought also to penetrate the heart, to become really the life of the soul, and make it to be full of grace and truth, *plenum gratiæ et veritatis.*

And in order that the pastoral word may become all this; that it may be living, instructive, apologetic, exhortative, there are methods and expedients, an art, which I have described, following in the steps of one of its great masters, Fénelon.

And you have understood, gentlemen, why it is necessary at the present day to question ourselves on this great ministry which we have of the Word; and to endeavour to render it more and more what it ought to be, in order to attain its object, so that the work of God may be done by our means.

The times in which we live are not such as to allow us to sleep over the discharge of our ministry or the results of its working.

The obstacles which the Word encounters do not permit that we should deceive ourselves as to what it does, or does not, effect, in comparison with what it ought to do.

We must not be discouraged, gentlemen, but also we must not labour under any illusion.

Let us look at things as they are, and see what follows from them.

Religion cannot perish here below, but its influence over souls may be greater or less; it cannot be totally overthrown in the world, but it may be weakened in a country or in a particular generation; and thereby, alas! souls may perish!

Where are we then, in fact, at the present time?

I believe that religion is in a progressive condition among us, as far as the upper classes of society are concerned. Unbelief appears to diminish, and faith takes possession more and more of minds and hearts. A happy symptom, which we are bound the more to take account of, as we meet only too frequently elsewhere with sad signs of decadence.

Unbelief, gentlemen—we are in duty bound to recognise the fact—has penetrated into the middle classes to a considerable depth, and is sinking more and more into the masses; it invades not only the working populations of the towns, but also those of the country districts.

Religious practices in families are dying away even faster than beliefs.

Look around you and count your Lenten [congregations], count the men who attend your Celebrations on Sundays.

The men, gentlemen, get beyond our influence almost everywhere. Many of them believe still, and indeed have more faith than they themselves suppose; but most cease to practise their religion.

The causes of this sad estrangement are many

and powerful. I might mention a great number, but I set down here only two of them, of which you see, still more than I do, the disastrous effects, which create for you terrible obstacles in the discharge of your ministry among men of the lower, middle, and of the working class; I refer to the irreligious newspapers and the wine shop.

Yes, we have to struggle against formidable powers, which find sad auxiliaries, it must be said, in the tendencies of the human heart.

But are we disarmed before these powers? Are we in conditions too unequal for the struggle? Look around you, gentlemen, and, in the first place, count your own numbers. There are in France 40,000 churches, and therefore 40,000 pulpits.

A pulpit in a church—what is it? What a powerful tribune there is in it for the preaching of the Word; what may it not do?

And not only are there 40,000 churches and 40,000 pulpits around which the populations flock, but 80,000 or 100,000 catechisms.[1] Thus people of all ages and all conditions are brought week by week before us, and within the reach of our teaching.

All the youth come under our hands for instruction for at least two years. Is all that worth nothing, gentlemen? Add to this our powerful organization, a hierarchy united and strongly cohering.

What doctrine here below has such resources and such ministers at its service? What doctrine, with

[1] Preparation of children for Confirmation and First Communion.

the means which we have in our hands, would not believe itself sure of victory and mistress of the future?

And yet, with all this power, what are we doing? Here, gentlemen, let us reply still not by words but by facts; what embankment are we opposing to the torrent? What progress are we making, what conquests have we achieved? Or rather, what wreckage are we recovering from the shipwreck? For, in truth, our most successful and victorious ministry is limited to very few conversions.

Even what remains to us we have great difficulty in preserving. Each day the waves carry us farther. Each day we lose ground at this or that point. And then we see so many places in which the cause retreats instead of advancing.

What then is the cause of all this?

May it not be, gentlemen, that we are not making use of our resources as we might, and that our preaching is not all that it might be?

That it is not sufficiently living and vigorous, not sufficiently luminous, not sufficiently militant and conquering, and, to express all in one word, not sufficiently *Pastoral.*

Ought we not at least to examine ourselves seriously on all these points? Is it not time for us strictly to look into our condition, to rouse ourselves, to take courage, to address to ourselves first of all that exhortation which it is our duty to address to others?

Is not our preaching too often icy-cold and languishing, and, in consequence, unable to warm and vivify souls?

Do we begin to understand, as you tell me, that we have at church only women?

But again, why is this? Is it not precisely because our preaching is too frequently wanting in spiritual power, in energy, and in life? Does our preaching address itself sufficiently to *souls?* Does it take hold of them where the fibres feel and pulsate, and does it do this with *power?*

And if not, is not this caused by the vice of our method, and therefore through our action, and so perhaps by our fault?

Is there not a kind of preaching convicted of fault by all that I have been saying here? Convicted, I repeat, of being icy-cold and lifeless, and, in consequence, inefficacious and barren, irremediably powerless and vain. And that kind of preaching, I ask you, is it not to some extent ours?

Is not that kind of deadly and useless preaching precisely that which is too common among us, and which makes Pastoral Preaching absolutely powerless? A kind of preaching which is neither *ad rem* or *ad hominem;* which hovers vaguely in the air; which is neither precise nor direct; preaching prepared beforehand, long beforehand, not for the audience which is before us, but for any audience, or rather for no audience at all, and which, on that account, infallibly passes over the heads, or on one side, of every audience; which is but a sound, a tinkling cymbal, and nothing more,—*Æs sonans, cymbalum tinniens,* as says St Paul.

Ah! that preaching, all cut and dried, outside of and far from the wants and feelings of the hearers, is, as is sometimes said, *dry bread.* You know that

expression in reference to certain pastors, who, having written and composed with care when they were young curates [*vicaires*] many years ago, a certain number of discourses more or less rhetorical, more or less academic, when they have once obtained parishes of their own, write no more, but preach over and over again, word for word, the same sermons for twenty years, thirty years, after they were written, and would go on giving them, I verily believe, to all eternity. Is *that*, gentlemen, the word of life, the living word, the Apostolic word of Pastoral Preaching? '*Dry Bread!*' and that ten, twenty, thirty years old! Is that healthful and life-giving sustenance? Is that fitted for those whose servants you are? Will they be able to assimilate it, to make it a part of their own souls, and, in short, to live upon it?

Ah, I accept the expression, the comparison, in all its expressive vulgarity, and I see nothing more fit to condemn that kind of preaching, vain, insincere, and deadly, as it is, of discourses prepared beforehand for everybody, and for nobody at all.

And I, on the contrary, would say to you, pursuing always the same metaphor: Without doubt, when you are young priests you are bound to think of the future, and not to allow your labour of preparation, when you have to speak, to be entirely lost. Yes, you ought to foresee the future, to prepare your supplies for the future. But what is to be understood by that? Are they to be stores of *dry bread*, as your phrase is? No, I reply, no; but of grain and of flour.

These are excellent supplies; these, when the time

comes, you are able to make into bread; to make such food as shall be necessary; real food, suitable to all who ask for it, and whom it is your duty to feed with the bread of life; but, as for that bread baked so long beforehand, if you give them that, they will not receive it; and, if they would receive it, then it would not nourish them, it has lost every nutritive quality, it is mouldy and hard; and, even if it could still be called good as a literary composition, it is no longer food fit for souls.

And yet to this class belong, in truth, a vast number of sermons and discourses. No; there is not there the Word of God, the living word of Pastoral Preaching.

I have pointed out to you, gentlemen, another method; and this method, believe me, is not only the most conformable to nature and to the object of the Word, not only the most efficacious, and the only efficacious, method; it is also, in reality, the most easy.

The most easy, because the utterance of the pastoral message thus comes from the heart, and from the heart to the lips.

It is that word which the mouth speaks out of the abundance of the heart, because the heart is filled with it, and therefore gives it forth.

A true pastor, one who loves souls, who desires at every cost to reach them and to save them,—Ah! do not ask me from whence comes his eloquence! I tell you it is in his heart, and it is the only eloquence that is sincere and elevated.

Nor need you ask me how it will come from the heart to the lips. *It will come*, and that of itself;

with the tone and the accent that it needs, and which the desire to supply the needs which souls feel, will itself suggest.

When that priest, that *curé*, that pastor, before opening his mouth in the pulpit, shall have opened his soul and his heart to God; when he shall have said to himself, Here are these souls before me; what do they need? what do they ask for? from what spiritual diseases are they suffering and dying? what is hindering them in their course, and what will advance them in it? And when that priest, whose zeal has thus brought him face to face with the needs of souls, shall have deeply meditated the message which he is to deliver; when, in order to render himself capable of his mission, he shall have persevered in study and labour, he shall have observed, reflected, meditated, and especially have prayed; when, finally, with time, experience, and practice, the habitude of preaching shall have come to him; ah! do not ask such a priest as that to recite again, before his audience of souls, a discourse ten years old; do not ask him to shut himself up within the limits of a manuscript, out of which he must not depart, and into which he must introduce nothing, even if new light may have come to him. He will burst through those swathing bonds; he will shatter those fetters. His word will come forth from his heart, not in haste or in levity, not without dignity, maturity, and abundance; it will come with just the tone that it ought to have, and with suitable balance and dignity; it will be emphatically *a living word*, and it will bring life to souls. *This* is Pastoral Preaching, gentlemen; this is what I ask of you,

or rather, what our Saviour, The Creator and Redeemer of Souls, and what those souls themselves who are perishing, and whom it is your task to save, ask of you at all times, and at this time more than ever.

THE END.

D. : V. : 12.89.

COLSTON AND COMPANY, PRINTERS, EDINBURGH.

Theological and Devotional Books

PUBLISHED BY

GRIFFITH, FARRAN & CO.,

NEWBERY HOUSE, LONDON, AND SYDNEY.

Cloth, uncut edges, **1**s. each volume.
Or in cloth, bevelled boards, red edges, price **1**s. **6**d.

The Ancient and Modern Library of Theological Literature.

The Volumes already published are—

Vol. 1. The Confessions of S. Augustine.
„ 2. À Kempis' Imitation of Christ.
„ 3. George Herbert's English Poems, &c.
„ 4. Keble's Christian Year.
„ 5. Wilberforce's Five Empires.
„ 6. Andrewes' Sermon on the Incarnation.
„ 7. Bp. Jeremy Taylor's Holy Living.
„ 8. Baxter's Saint's Rest. Vol. I.
„ 9. Baxter's Saint's Rest. Vol. II.
„ 10. Law's Serious Call.
„ 11. Platina's Lives of the Popes. Vol. I.
„ 12. Giles Fletcher's Victory of Christ.
„ 13. The Orations of S. Athanasius.
„ 14. The First Prayer Book of Edward VI.
„ 15. The Whole Duty of Man.
„ 16. The Second Prayer Book of Edward VI.
„ 17. Platina's Lives of the Popes. Vol. II.
„ 18. Paley's Horæ Paulinæ.
„ 19. Wilberforce's Practical View of the Religious System of Professed Christians.
„ 20. The Apostolic Fathers. Vol. I.
„ 21. Isaac Williams' Cathedral.
„ 22. The Apostolic Fathers. Vol. II.
„ 23. Ken's Prose Works.
„ 24. Pascal's Provincial Letters.
„ 25. Apology of Justin Martyr.
„ 26. Tertullian's Ecclesiastical History of the Second and Third Centuries.
„ 27. Wall on Infant Baptism. Vol. I.
„ 28. Wall on Infant Baptism. Vol. II.
„ 29. Cur Deus Homo.
„ 30. Hare's Victory of Faith.

The following are among those in preparation—

Pearson on the Creed. 2 Vols.
Butler's Analogy.
Landon's Manual of Councils. 2 Vols.
S. Augustine on the City of God.
S. Chrysostom on the Ephesians.
Massillon's Sermons. 2 Vols.
Cædmon's Metrical Paraphrase of Holy Scripture.

The Altar Hymnal.

With an Introduction by the Rev. Canon CARTER. The Music Edited by Mr. A. H. BROWN. Contains the Introits, Graduals, Alleluias, Tracts, Offertories, and Communions for the whole of the Christian Year, also Processionals, Sequences, and Special Hymns for use at the Offertory and Ablutions on all Greater Days, as well as a large Collection of Eucharistic Hymns, for general use on ordinary occasions. Musical Edition, cloth, price **5**s.

——————— Bevelled boards, red edges, price **6**s.

Words only, cloth, flush, price **1**s.; cloth boards, red edges **1**s. **3**d.

"The introduction of the 'Altar Hymnal' is calculated to do more for the advancement of the people in reverence and knowledge than many sermons."—*Church Times.*

The Preacher's Promptuary of Anecdote:

Stories New and Old, Arranged, Classified, and Indexed for the use of Preachers, Teachers, and Catechists. By the Rev. W. FRANK SHAW, B.D., Vicar of Eastry, Kent. 100 short and pithy Stories, each pointing some moral or illustrating some doctrine. Crown 8vo, cloth boards, price **2**s. **6**d.

"Its Church tone is irreproachable. . . . . A rare attribute of books of anecdotes."—*Literary Churchman.*

"The selection is good and varied."—*Literary World.*

"Will be found as suitable for the teacher as for the preacher."—*Schoolmistress.*

Guild Addresses.

By the same Author.

A Collection of Hints and Suggestions for Addresses to Guilds, and of over Forty Models for the Way in which, and the Subjects on which Guilds should be addressed. Crown 8vo, Cloth, price **3**s. **6**d.

A Manual for Communicants' Classes.

By the same Author.

Short offices for use on ordinary occasions and before the Greater Festivals, together with very full notes of addresses on various aspects of the Holy Eucharist, a special series on its Types, together with a Commentary on the English Communion Office, and other useful matter. Cloth boards, price **3**s. **6**d.

"The substance of the Manual is as good as the order of it."—*Guardian.*

"We do not remember so perfect an arrangement for the instruction of classes carried out before."—*Church Times.*

"A store of materials for lectures to communicants."—*Church Bells.*

"Space would fail us to catalogue, much more to describe these excellent chapters. Mr. Shaw has supplied a need, and we hope that the volume will meet with all the success it deserves."—*Church Review.*

Office separately, Paper, price **3**d., Cloth **6**d.

Our Passover.

Twelve Lessons on the Blessed Sacrament of the Body and Blood of Christ. With Story-Illustrations for Communicants' Classes, Mission Services, or Private Reading. By AUSTIN CLARE. Edited by the Right Rev. Bishop JENNER. Price **3**s. **6**d.

A Manual for District Visiting in Town and Country Parishes; or, Simple Words for my District.

Crown 8vo, Cloth, price **2**s. **6**d.

Aids to Reverently Celebrating the Holy Eucharist. By E. H.

Paper, sd., price **1**s.; cloth, **1**s. **6**d.

A Manual for Confirmation Classes.

By the Author of "A Manual for Communicants' Classes." Lectures and sets of Questions for use of Catechists and Catechumens, with an office for use at each Lecture. Cloth boards, price **3**s. **6**d.

"Of extreme use and value to Catechists."—*Bookseller.*
"A useful book, the work of an experienced instructor."—*Sunday School Chronicle.*

The Office and Questions, from the above, for distribution amongst the Catechumens, may be had separately. Price **2**d.

A Manual for the Visitation of the Sick.

By the Rev. R. ADAMS. Containing, besides the ordinary Service, for the Visitation of the Sick, Special Prayers, Readings, Hymns, &c., for use either by the visitor or the sick persons themselves. Roan, limp, price **3**s. **6**d.

"All that a clergyman is likely to need."—*Guardian.*
"An extremely useful Manual."—*Church Bells.*
"An exceedingly valuable compilation."—*Christian World.*

The Churchman's Vade Mecum.

Containing the Churchman's Altar Manual. New revised edition, together with the Book of Common Prayer, and Hymns Ancient and Modern, with Supplemental Hymns.

The Churchman's Altar Manual and Guide to Holy Communion.

New revised edition, together with the Collects, Epistles, and Gospels, and a selection of appropriate Hymns. Royal 32mo, with Rubrics and Borders in red, cloth, price **2**s. Large Type Edition, cloth, red edges, price **2**s. Cheap Edition, for Distribution, cloth flush, price **6**d., or red edges. Also in various leather bindings. [**9**d.

The Young Communicant's Manual.

Containing Instructions and Preparatory Prayers in accordance with the Church's directions for Preparations; Form of Self-Examination; the Services for the Holy Communion, with appropriate Devotions, Intercessions, and Thanksgivings; Hymns, &c. 18mo, cloth, red edges, price **1**s. 32mo, Cheap Edition, for Distribution, cloth flush, price **6**d.

——————— Cloth boards, red edges, price **9**d.

Also in various leather bindings.

Approach to the Holy Altar.

By Bishop Ken. A New Edition, to which is added the Collects, Epistles, and Gospels, and a selection of Eucharistic Hymns. 32mo, cloth flush, **6**d. Cloth, red edges, **9**d. Also in various leather bindings.

Bishop Wilson's Lord's Supper.

A short and plain instruction, for the better understanding of the Lord's Supper; specially prepared for the benefit of Young Communicants, together with the Collects, Epistles, and Gospels. By the Right Rev. Thomas Wilson, D.D., Lord Bishop of Sodor and Man. Royal 32mo., with rubrics and borders in red, cloth, price **2**s. Cheap edition for distribution, cloth flush, **6**d., or red edges, **9**d. Also in various leather bindings

Getting Ready for the Mission.

Suggestions to Clergy who are preparing for a Mission in their Parishes. With a Preface upon carrying on the Work afterwards, &c. By the Rev. W. Donne, Vicar of Gt. Yarmouth, formerly Rector of Limehouse, E., Curate-in-Charge of Winchester College Mission, All Hallows, East India Docks, E. With a Preface by Rev. Canon Mason, B.D., Vicar of All Hallows, Barking. Revised Edition, Fcap. 8vo, cloth, price **2**s.

"Every point and detail in the preparatory work of a Mission is dwelt upon clearly, practically, and briefly."—*Literary Churchman.*

"No clergyman who contemplates a Mission in his Parish should be without this helpful and suggestive Book."—*Church Times.*

"Just the kind of practical help that is wanted."—*John Bull.*

"We heartily commend this book to the consideration of all who are interested in Missions."—*Church Bells.*

The Durham Mission Hymn Book.

Compiled by Nathaniel Keymer, M.A., Rector of Headen, Notts, and Edited, with a Preface, by George Body, M.A., Canon Missioner in the Diocese of Durham. Paper covers, price **1**½d. each. In numbers, for distribution, price **1**d., or in Cloth flush, **3**d.

WORDS AND MUSIC, price **1**s. **6**d., paper; cloth **2**s.

"The best we have met with."—*Church Bells.*

What is a Mission?

The Object, Preparation, Obstacles, Encouragements, &c., of a Mission. By the Very Rev. REYNOLDS HOLE, Dean of Rochester. Sewed, price **3**d. ; cloth, **6**d.

Tracts for the People.

By Dr. R. LINKLATER, Vicar of Stroud Green, N.
The series consists of (1) Infant Baptism ; (2) High Celebration ; (3) Confession ; (4) The Holy Eucharist ; to which additions will be made. Price **1**d. each.

Take with you words. A Mission book.

By the Ven. G. R. WYNN, A.M., Archdeacon of Aghadoe.
Sewed, price **3**d., Cloth, **6**d.

Steps of the Sanctuary.

Being Simple Devotions, together with The Prayer Book, and Hymns Ancient and Modern. Arranged by the Rev. ALFRED PAYNE, Vicar of Baldersby. Price **9**d.

A Brief Instruction ;

Or, Catechism on the Church of Christ and Her Ministry, chiefly by way of Questions and Answers. For the use of Members of the Church of England, at, or after the time of Confirmation Price **2**d. Sewed.

The Christian Year. (KEBLE.)

A Edition, Fcap. 8vo, on toned paper, ornamental capitals, &c. cloth, bevelled boards, price **2**s. **6**d.
With 8 Illustrations by the Collotype process, price **3**s. **6**d.

B Edition, 18mo, red border lines, cloth, plain, price **1**s. **6**d.
Cloth, bevelled boards, red edges, price **2**s.

C Edition, Imperial 32mo, toned paper, ornamental capitals, &c., cloth, price **1**s.

D Edition, Crown 8vo, Ancient and Modern Library Edition, cloth, uncut edges, price **1**s.

E Edition, Demy 32mo, cheap edition, cloth flush, price **6**d.
Cloth boards, red edges, price **1**s.

All the above five editions are kept in a variety of leather bindings.

Of the Imitation of Christ. (A KEMPIS.)

A newly revised translation.

A Edition, Crown 8vo, large type, superfine paper, cloth, bevelled boards, price **2**s. **6**d.
With Illustrations, price **3**s. **6**d.

B Edition, 18mo, red border lines, cloth, plain, price **1**s. **6**d.
Cloth, bevelled boards, red edges, price **2**s.
With Illustrations, **1**s. each extra.

C Edition, 18mo, same as above, without red border lines, cloth, plain, price **1**s.
Cloth, bevelled boards, price **1**s. **6**d.
With Illustrations, **1**s. each extra.

D Edition, Crown 8vo, Ancient and Modern Library Edition, cloth, uncut edges, price **1**s.

E Edition, 32mo, cloth flush, price **6**d.
Cloth, red edges, price **1**s.
With Illustrations, **1**s. each extra.

The above five editions are all kept in a variety of leather bindings.

Simple Thoughts for Advent.

With an Introduction by the Rev. R. W. RANDALL, M.A., Vicar of All Saints', Clifton.

Supplies one governing thought which may give colour to each day of Advent, so as to help those who have no leisure or power for very long meditations or prayers.

Price, sewed, **3**d.; cloth limp, red edges, **6**d.

"Just the book for busy, hard-worked folks, and we heartily recommend it."—*Church Bells.*

The Crown of Life.

A Volume of Verses for the Seasons of the Church. By Mrs. HERNAMAN. Cloth elegant, price **5**s. Arranged for the Sundays and Holy-days of the Church's Year.

"Thoroughly Catholic in tone and sentiment."—*Church Times*
"Worthy of a place in any collection of church psalmody."—*Christian World.*
"Originality and rhythmic power."—*Literary Churchman.*

From Advent to All Saints.

Verses suggested by the Epistles and Gospels, by J. E. A. BROWN. Crown 8vo, cloth, bevelled boards, gilt edges. Price **5**s.

BOOKS FOR LENT AND EASTER.

Simple Thoughts for the Forty Days of Lent.

With an Introduction by the Rev. R. W. RANDALL, of Clifton. Price **3**d. sewed; **6**d. cloth.

"Brief meditations expressed in the plainest language."—*Guardian.*

Simple Thoughts for Eastertide.

By the same Author. Price **3**d. sewn; **6**d. cloth.

A Lent Manual for Busy People.

Adapted also for the Young. Sound Doctrine in Simple Language. Price, sewed, **3**d.; or cloth limp, red edges, **6**d.

"After careful examination, we most cordially recommend it. Its Church tone is most sound, and its teaching definite, simple, and practical. It ought to be circulated by thousands."—*John Bull.*

Helps to a Holy Lent.

By the Right Rev. F. D. HUNTINGTON, Bishop of Central New York. New and Cheaper Edition. Fcap. 8vo., cloth boards, red edges, price **2**s. **6**d.

"One of the most telling and incisive books."—*Church Bells.*

The Seven Words on the Cross, and other Hymns.

By S. M. C. With Two full-page Illustrations. Printed in red and black upon best hand-made paper, and bound in parchment covers. Royal 16mo, price **3**s. **6**d.

"Really excellent work."—*Church Times.*
"The hymns are admirably suited to their purpose."—*Musical World.*

The Way of the Cross.

A Metrical Litany for Lent and Passiontide. Words by Mrs. Hernaman. Music by Arthur H. Brown. Words and Music, price **6**d. Ditto, ditto, words only, **1**d.

Seven Last Words of Love.

By the Rev. H. B. CHAPMAN. Price **1**s. "Brief, eloquent, and reverent."—*Literary World.*

Holy Week.

A Four-page Leaflet recording the Events of the Passion, Death, and Resurrection of our Saviour. On stiff cardboard. Price, each **1**d. Or, per 100 for distribution, **6**s. **6**d. Postage, **6**d.

Cycle of Good Friday Hymns.

The Seven Last Words from the Cross. Words by Mrs. HERNAMAN. Music by ARTHUR H. BROWN. Price **6**d. Words only, **1**d.

The Pattern Life;

Or, Lessons from the Life of Our Lord. By W. CHATTERTON DIX. With Eight Illustrations by P. Priolo. Intended to Instruct and Interest the Children of the Church of England. With suitable Questions at the end of each Chapter, and a Collection of Original Hymns. Cloth, price **5**s.

"This is a very good book indeed, of much sounder tone than most. Valuable aid to catechetical instruction."—*Church Times.*
"An admirable work, well suited for home reading to the little ones."—*Church Review.*
"We commend it to parents and teachers as a very useful book."—*Church Bells.*
"Can be cordially recommended for the thoroughly sound Catholic tone of its doctrine."—*John Bull.*
"Well and carefully arranged, will be found very useful."—*Literary Churchman.*
"A book of which any child should be proud."—*Weekly Churchman.*
"We can recommend it."—*Schoolmaster.*

Into All the World.

By Rev. JOHN SCARTH. Crown 8vo, Cloth, price **1**s.

Meditations of Adolphe Gratry,

Prêtre de l'Oratoire, Professeur en Sorbonne, et Membre de l'Académie Francaise. Authorized Translation. Crown 8vo, Cloth, price **5**s.

Mamma's Bible Stories. First Series.

For Her Little Boys and Girls. In simple language. With Twelve Engravings. Cloth, price **2**s.

Mamma's Bible Stories. Second Series.

Uniform with the first series. Cloth, price **2**s.

Mamma's Bible Stories. Third Series.

By the Daughter of Mrs. Daniel Wilson (author of the First and Second Series), and uniform with the same. Illustrated by Stanley Berkeley. Cloth, price **2**s. The Three Volumes in case, price **6**s.

"Really within the comprehension of children."—*Daily Chronicle.*
"An admirable little book."—*Literary Churchman.*
"The language is simple, the type excellent, the wood-cuts spirited."—*Church Times.*
"Very good, large print, short easy words."—*Saturday Review.*
"We welcome this useful little book."—*English Churchman.*

Lesson Notes for Sunday School Teachers.

First Series. On the Life of our Blessed Lord. By STAFFORD C. NORTHCOTE. Cloth, price **2**s.
Ditto. Ditto. Ditto. Second Series. On the Church Year. By same Author. Cloth, price **2**s.

"The helps and hints to teachers are very good."—*Church Bells.*
"Plain, orthodox, and suggestive, and in the highest degree useful."—*Literary Churchman.*
"We ask teachers to get a copy."—*Schoolmaster.*

The Book of Common Prayer A.D. 1886

Compared with the First Prayer Book of King Edward the Sixth, A.D. 1549. Edited, with Introduction, by W. MILES MYRES, M.A., Vicar of Swanbourne, Bucks., and Rural Dean. With Preface by the Lord Bishop of Oxford. Demy 8vo, cloth boards, bevelled edges, price **10**s. **6**d.

"Invaluable to all loyal Churchmen."—*Record.*

Historical Sketches of the English Church for the English People.

By the Rev. GEORGE MILLER, Vicar of Radway and Rural Dean. Now publishing in Eighteen Monthly Parts. Price **2**d. each, Illustrated.

"A valuable means for promoting Church Work."—*Times.*
"Written in a clear and forcible style."—*Weekly Churchman.*
"A very readable and useful work."—*Graphic.*
"A very valuable work."—*Nation.*

The Ministry of Preaching.

An Essay on Pastors and Popular Oratory. By Mgr. FELIX DUPANLOUP, Bishop of Orleans, Member of the French Academy. Translated by SAML. J. EALES, M.A., D.C.L. Crown 8vo, Cloth.

Robert Brett of Stoke Newington: His Life and Work.

By T. W. BELCHER, D.D., D.M., Fellow (sometime Censor) of the Royal College of Physicians of Ireland, and Rector of Frampton-Cotterill, Bristol. Crown 8vo, Cloth, with Portrait, price **10**s. **6**d.

The Parishes of the Diocese of Worcester.

By the Rev. G. MILLER, complete in two volumes. Vol. I, with a map, crown 8vo, cloth, price **10**s. **6**d. Large paper edition with photographs, price **21**s.

Historical Sketches of the Reformation.

By the Rev. F. G. LEE, D.C.L., Vicar of All Saints', Lambeth. Demy 8vo, cloth, price **10**s. **6**d.

An Epitome of Anglican Church History.

Compiled by E. WEBLEY PARRY. Abridged Edition. A short continuous history of the Anglican Church from the earliest ages, showing her continuity from Apostolic times to the present, the origin of her endowments, and her right to them. Crown 8vo, cloth. price **3**s. **6**d.

"Written in an easy, flowing, and attractive style."—*City Press.*
"We hope the little book will be largely circulated."—*John Bull.*
"To enumerate the good points of this Epitome would require much more space than we have at command."—*Weekly Churchman.*

The Book of the Church.

From the early British era to the Revolution.
By ROBERT SOUTHEY, LL.D. A New Edition. 504 pp., Crown 8vo. Price **3**s. **6**d.

The Church of England.

Her Reformation History.
A second series of lectures delivered in the Cathedral Church, Newcastle-on-Tyne, by Rev. E. B. TROTTER, M.A., Vicar of Alnwick, and Hon. Canon of Newcastle. Stiff paper, Price **1**s. **6**d.

Sunday of Recreation.

A Symposium. Edited by the Rev. ROBERT LINKLATER, D.D. Crown 8vo, cloth, price **3**s. **6**d.

The Coat without Seam Torn.

A Plain Appeal to the Holy Scriptures, Reason, and History, on behalf of Religious Unity and the Claims of the Apostolic Church. Addressed to Dissenters and to Church-people. By the Rev. DOUGLAS MACLEANE, M.A. Crown 8vo, Cloth, price **3**s. **6**d.

Great Social Problems of the Day.

Lessons from the Hebrew Prophets for our time. A Series of Sermons by Rev. E. A. WASHBURN, D.D. With Preface by Rev. W. Benham, Editor of "Sermons for the Church's Year." Price **2**s. **6**d.

"Well worth study by clergymen who have to deal with educated town congregations."—*Church Times.*

"Remarkable for the power and energy displayed."—*Rock.*

Regeneration in Baptism.

By the Rev. G. E. O'BRIEN, M.A., Oxon. Curate of Sacred Trinity Church, Branford. Cloth, crown 8vo, price **5**s.

"A very vigorous setting forth of the necessity of Holy Baptism and its effects. Evidently the result of a close study of Holy Scripture."—*The Guardian.*

"We can heartily recommend Mr. O'Brien's work, and trust to find it widely read."
The Church Times.

"An able and scholarly treatise."—*The Rock.*

Sermons for the Church's Year.

Original and Selected. Edited by the Rev. W. BENHAM, B.D. 64 pp. demy 8vo. 13 Parts, price **1**s. each; or in 2 vols., cloth, **6**s. each.

Sermons Principally Preached in Haileybury College Chapel.

By the Rev. F. BUTLER, M.A., formerly Scholar of Merton College, Oxon, and late Assistant-Master at Haileybury. Published by request. Price **6**s. net.

The Last Days of Our Lord's Ministry.

A Course of Lectures delivered in Holy Trinity Church, Coventry, by the Rev. WALTER FARQUHAR HOOK, M.A., D.D., Dean of Chichester. A New Edition, with a Preface by the Rev. W. R. W. STEPHENS, his Son-in-law, Rector of Woolbeding, Sussex. Cloth, price **5**s.

"Of great interest."—*Church Bells.*
"Full of sober teaching."—*Literary Churchman.*
"We commend this volume."—*Church Times.*
"Deeply interesting."—*Christian World.*
"Vigour of style, with a deep and touching tone of devotion."—*School Board Chronicle.*

Theories of Church and State.

A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Rochester, at the Easter visitation, 1888, by S. D. CHEETHAM, D.D. 8vo, sewed, price **6**d.

Short and Simple Prayers for Children.

By the Author of "Mamma's Bible Stories." Cloth, price **1**s.

Sermons for Children.

By A. DECOPPET, Pastor of the Reformed Church in Paris. Translated from the French by MARIE TAYLOR. With an introduction by MRS. HENRY REEVE. Cloth, Price **3**s. **6**d.

Christmas Carols.

Specially intended for Children in Church, at Home and in School. The Words by Mrs. HERNAMAN. The Music by ALFRED REDHEAD, Composer of "The Story of the Cross," &c. Price **1**½d. each. Or, complete two vols., paper covers, **1**s. **6**d. each.

*** The Words only, **1**d.

The whole Series of Twenty-two Carols with music can be had in One Vol., cloth, price **3**s. **6**d.

"There are few better productions."—*Church Times.*
"Without exception, extremely pretty."—*Christian World.*
"Words and music are alike admirable."—*Whitehall Review.*

Private Prayers for Morning, Evening, Holy Communion, and Special Occasions.

32mo, sewed, price **1**d.; or **6**s. **6**d. per 100, post free for **7**s.
Cloth, red edges, price **3**d.

The Church Catechism.

In Scripture Story. Part I., an Infant's Primer. Fcap. 8vo, price **3**d.

The Church Catechism.

In Scripture Story. Part I., The Teacher's Manual, along with the Primer. Fcap. 8vo, price **1**s. Issued under the general sanction of the Right Rev. the Lord Bishop of Newcastle, and by direction of the Education Committee of the Newcastle Diocesan Society.

A Catechism of Church Doctrine.

For Young Children. By Rev. T. G. HALL, M.A.
Imp. 32mo, paper, price **1**d. Cloth, price **3**d.

The Gift of the Spirit.

By A. D. E. L. Crown 8vo, sewed, price **6**d.

By the Very Rev. E. H. PLUMPTRE, D.D., Dean of Wells.

Things New and Old.

Crown 8vo, cloth, bevelled boards, price **6**s.

Lazarus, and other Poems.

Fourth Edition, with Notes. Cr. 8vo, cl., bevelled boards, price **6**s.

Master and Scholar, &c., &c.

Second Edition, with Notes. Cr. 8vo, cl., bevelled boards, price **6**s.

By Rev. E. H. PLUMPTRE.

Christ and Christendom.

Being the Boyle Lectures for 1866. Demy 8vo, cl. bds., price 7s. 6d.

Biblical Studies.

Crown 8vo, cloth boards, price 5s.

Theology and Life.

Sermons, chiefly on Special Occasions. Fcap. 8vo., cl. boards, price [3s. 6d.

Christian Believing and Living.

By the Right Rev. F. D. HUNTINGTON, Bishop of Central New York. Sermons. Fifth Edition. 12mo, cloth, price 3s. 6d.

Sermons for the People.

By the same Author. Crown 8vo, cloth, price 3s. 6d.

The Double Witness of the Church.

By the Right Rev. WILLIAM INGRAHAM KIP, D.D., LL.D., Bishop of California. 23rd Edition, Revised by the Author. Crown 8vo, cloth, price 3s. 6d.

The Influence of Jesus:

Being the Bohlen Lecture for 1879. By the Rev. PHILLIPS BROOKS, D.D., Rector of Trinity Church, Boston. Eighth Thousand. Crown 8vo, cloth, price 2s. 6d.

Lectures on Preaching.

By the Rev. PHILLIPS BROOKS, D.D., Rector of Trinity Church, Boston. Delivered before the Divinity School of Yale College in Jan. and Feb., 1877. The Original and only authorized Edition. Price 2s. 6d.

"The best book on preaching we know of."—*Guardian.*
"Penetrating and edifying."—*Church Times.*
"A practically helpful book."—*Bookseller.*

The Great Fifty Days:

Observations and conjectures which include the first eight Dominical Days of the Resurrection Life in the Spiritual Body of the Lord Jesus Christ, by a Presbyter of Twenty years' standing. Fcap. 8vo, cloth, price 1s.

Mosaics;

Or, the Harmony of Collect, Epistle, and Gospel for the Sundays of the Christian Year. By the Right Rev. WM. CROSWELL DOANE, D.D., Bishop of Albany. Crown 8vo, cloth, price 6s.

The Church in the Nation

Pure and Apostolical, God's Authorized Representative. By the Rev. HENRY C. LAY, D.D., LL.D., Bishop of Easton, U.S.A. With Introduction by the Very Rev. Dean Hole. Price **3**s. **6**d.

The Crucial Test and other Poems.

By EDITH SKELTON. Crown 8vo, cloth, price **2**s. **6**d.

The Story of the Cross.

WORDS ONLY. The four following sizes are now ready :—

No.	per 100.	No.	per 100.
1. Diamond 48mo. ...	1s. 0d.	4. Bourgeois 18mo. ...	1s. 6d.
2. Nonpareil 32mo. ...	1s. 0d.	5. Long Primer 24mo. ...	1s. 2d.
3. Minion 32mo. red lines	1s. 6d.		

The Form and Manner of making of Choristers.

Price Twopence ; or, **3**s. per 100 for distribution.

ILLUSTRATED BOOKS.

Come unto Me.

A Series of 12 scenes from the Life of Our Lord, with appropriate Extracts from Holy Scripture, and Poetry from well-known Authors. Illustrated by H. HOFMANN. Quarto, Paper Boards, price **5**s. **0**d. Cloth, gilt edges, price **7**s. **6**d.

Keble's Evening Hymn.

With Illustrations from the Old Masters, in small quarto, sumptuously printed on toned paper. Cloth elegant, bevelled boards, price **2**s. **6**d. ; or fringe and tassel binding, price **6**s.

Hark! the Herald Angels Sing.

By the Rev. CHARLES WESLEY, M.A., with Illustrations from the Old Masters, cloth elegant, gilt edges, price **2**s. **6**d.

In the Sweet By-and-By.

By S. FILLMORE BENNETT. Illustrated, cloth elegant, price **2**s. **6**d.

Annie and Willie's Prayer.

By SOPHIA P. SNOW. Illustrated, cloth elegant, price **2**s. **6**d.

O Little Town of Bethlehem.

By the Rev. PHILLIPS BROOKS, D.D. Illustrated in Monotint by A. Wilde Parsons and Lizzie Mack. In illustrated cover, Imperial 16mo, gilt edges. Price **2**s.

The Star of Bethlehem.

By E. NESBIT. Beautifully Illustrated in Monotints. Gilt edges, round corners. Illustrated Cover. Price 1s.

Easter Bells.

Small quarto, illustrated in monotint, price 1s. 6d.

TEXT BOOKS.

Thine for Ever.

Commemorative Offices for the Anniversaries of Baptism, Confirmation, and First Communion. Sixteen pages, printed in gold and sepia, and three coloured plates. Gilt edges, done up in crushed paper and tied with silver cord.

For those accustomed to observe the anniversaries of the three great epochs in their spiritual lives, especially suitable as a Confirmation, Birthday, or Memorial Gift-book.

The Churchman's Daily Remembrancer,

With Poetical Selections for the Christian Year, with the Kalendar and Table of Lessons of the English Church, for the use of both Clergy and Laity. Cloth, red edges, 2s.; or with 12 Photographs, price 4s.
Also in leather bindings.

Daily Thoughts of Comfort for the Year.

By ELLEN GUBBINS.
A book to be much recommended for those wishing for a few words of daily comfort, when longer reading would be impossible. 16mo, cloth, printed in red and black, price 2s.

Lift up your Hearts;

or, Helpful Thoughts for Overcoming the World. Compiled and Arranged by ROSE PORTER. The First Part contains Morning Blessings, Mid-day Strength and Eventide Benediction. The Second Part has Thoughts for the Glad, Cheer for the Sorrowful, Counsel for the Tempted, and Victory. Square 16mo, cloth, price 1s.

Through the Darkness.

By MARY H. SEYMOUR.
A choice collection of religious poetry, very Catholic in its tone. Cloth boards, red edges, price 1s.

Anniversary Text-Book:

A Birthday Book of Scripture Verse and Sacred Song for Every Day in the Year. Cloth, plain, price 1s. Cloth, bevelled boards, gilt edges, 1s. 6d.

Bogatzky's Golden Treasury

For the Children of God. 32mo, with violet border lines, cloth, price 1s. Bevelled boards, gilt edges, 1s. 6d.

The London Diocesan Magazine.

Edited by G. A. SPOTTISWOODE. Presents a complete record of the Church Work of the Diocese. Price 2d. Yearly subscription, post free, 2s. 6d.

"The BEAU-IDEAL of what a diocesan paper should be."—*Church Review.*

The London Diocese Book for the Year

is greatly enlarged and improved. Full of information most useful to Churchmen, and indispensable to the Clergy, Churchwardens, Sidesmen, and Churchworkers. Stiff boards, half-bound, price (as before), 1s. 6d. nett, postage 1½d.

"A thoroughly useful book of reference."—*Home News.*
"THE book for information about this great See."—*Literary Churchman.*
"Admirably arranged for purposes of reference."—*Bookseller.*
"Well arranged and convenient for references."—*Morning Post.*

Altar Services.

Containing the Complete Altar Services of the Church, beautifully printed in Red and Black at the Chiswick Press, enriched with Ornamental Capitals, &c., in Three Volumes; one Volume, folio size, 15 by 10 by 1½ inches; and two Volumes 4to. containing the Epistles and Gospels separately, each 12 by 9 by ¾ inches.

The Set in red cloth elegant £1 10s.
——— Turkey morocco, plain £7 7s.
——— Best Levant morocco, inlaid cross £10 10s.

The Folio Volume, which contains all the Services of the Altar, may be had separately—
Red cloth elegant 12s. 6d.
Turkey morocco, plain £3 3s.
Best Levant morocco, inlaid cloth £4 4s.
A few Copies in parchment, Three Vols., £2 2s.

*** The Work can also be bound specially to order in cheaper or more expensive styles.

PRAYER BOOKS, HYMN BOOKS, BIBLES, CHURCH SERVICES, ALTAR MANUALS, IN EVERY DESCRIPTION OF LEATHER BINDING.

THE NEWBERY HOUSE MAGAZINE.

A MONTHLY REVIEW AND FAMILY MAGAZINE

FOR CHURCHMEN AND CHURCHWOMEN.

128 *pp. Large 8vo, Illustrated. Price* **One Shilling.**

The Newbery House Magazine is issued from the Establishment founded by John Newbery in 1740, then made famous by the publication of the works of Dr. Johnson, Oliver Goldsmith, Dr. Smart, and numerous other literary celebrities and divines of the last century, and carried on to-day by MESSRS. GRIFFITH, FARRAN, OKEDEN & WELSH.

The Newbery House Magazine combines articles of a scholarly nature with other Church matter of a lighter and more general character, and is thus useful, interesting, and instructive to the Clergy and Laity.

The Newbery House Magazine takes its stand on the fact that the Church of England is a true and living branch of the Universal Church, and the ancient and historic Church of this country.

The Newbery House Magazine is Scriptural in its teaching, thoroughly Catholic in its sentiments, an earnest champion of the "Faith once delivered to the saints," and gives emphatic prominence to the great central truths of Christianity.

The Newbery House Magazine vigorously upholds the Principles, Doctrine, and Ritual of the Church of England, and opposes a firm front to all who seek to impair her efficiency or to hinder her progress.

The Newbery House Magazine is bright, lively, and interesting.

The Newbery House Magazine is a literary and a family Magazine. Its fiction is of the best and purest. Its articles on general subjects deal with questions on which the public seek for the latest knowledge, from the pens of the first authorities.

The Newbery House Magazine contains something for every member of the family, Stories for the Young by the best Authors, illustrated by the best Artists, and Papers on Domestic and Household matters by well-known writers.

GRIFFITH, FARRAN, OKEDEN & WELSH,

NEWBERY HOUSE, LONDON, AND SYDNEY.

Sermons for the Church's Year,

Original and Selected. Edited by the REV. W. BENHAM, B.D., *Rector of St. Edmund the King and Martyr, and one of the Six Preachers in Canterbury Cathedral. Author of "A Short History of the Episcopal Church in America," &c. In* 13 *Parts,* 64 *pages, demy* 8*vo, price* 1*s. each. Two Volumes, demy* 8*vo, cloth boards,* 6*s. each.*

Mamma's Bible Stories. *For Her Little Boys and Girls. With Twelve Engravings. First Series. Cloth, price* 2*s.*

For Her Little Boys and Girls. With Twelve Engravings. Second Series. Cloth, price 2*s.*

Third Series. By the Daughter of Mrs. Daniel Wilson (author of the First and Second Series), and uniform with the same. Illustrated by Stanley Berkley. Cloth, price 2*s.*

Or the Three Volumes to be had in a handsome case, price 6*s.*

The Christian Year (KEBLE).

A Edition, Fcap. 8*vo, on toned paper, ornamental capitals, &c. Cloth, bevelled boards,* 2*s.* 6*d. With* 8 *Illustrations by the Collotype process,* 3*s.* 6*d.*

B Edition, 18*mo, red border lines, cloth, plain,* 1*s.* 6*d.; cloth, bevelled boards, red edges,* 2*s.; with photographs,* 1*s.* 6*d. extra.*

BB Edition, The St. Paul's Library edition, Square 16*mo, cloth, bevelled boards, red edges,* 2*s.* 6*d.*

C Edition, Imperial 32*mo, toned paper, ornamental capitals, &c., cloth, red edges,* 1*s.* 6*d.*

D Edition, Crown 8*vo, Ancient and Modern Library, cloth, uncut edges,* 1*s.*

E Edition, Demy 32*mo, cheap edition, cloth, flush,* 6*d.; cloth boards, red edges,* 1*s.; with photographs,* 1*s.* 6*d. extra.*

All the above six editions are kept in a variety of leather bindings.

Christmas Carols. *Specially intended for Children in Church, at Home and in School. The Words by Mrs.* HERNAMAN, *Author of "The Child's Book of Praise," &c. The Music by* ALFRED REDHEAD, *Composer of "The Story of the Cross," &c.*

Price 1½*d. each; or, complete two vols., paper covers,* 1*s.* 6*d. each.*

*** *The Words only,* 1*d.*

1. Jesus in the Manger.
2. The Birthday of Birthdays.
3. The Welcome Home.
4. Carols to Jesus Sleeping.
5. The Lambs in the Field.
6. Carol for the Children of Jesus.
7. Christmas Song.
8. Round about the Christmas Tree.
9. Old Father Christmas.
10. We'll Gather Round the Fire.
11. Carol We High.
12. The Prince of Peace.
13. Carol for Christmas Eve.
14. The Babe of Bethlehem.
15. The King in the Stable.
16. The Infant Jesus.
17. The Holy Innocents.
18. Epiphany.
19. A Merry Christmas.
20. The Christmas Party.
21. Light and Love.
22. The Christmas Stocking.

The whole Series of Twenty-two Carols can be had in One Vol., cloth, price 3*s.* 6*d.*

GRIFFITH, FARRAN, OKEDEN & WELSH,
Corner of St. Paul's Churchyard, London.

CATHOLIC THEOLOGICAL UNION
BV4211.D85 C001
THE MINISTRY OF PREACHING NEW ED., REV.
3 0311 00035 8494

Promptuary of Anec-

, Arranged, Classified, and Indexed for the use ...echists. By the REV. W. FRANK SHAW, ...nicants' Classes," &c., &c. Containing 100 *short and pithy Stories, each pointing some moral or illustrating some doctrine. Crown* 8vo, *cloth boards, price* 2*s.* 6*d.*

"*Its Church tone is irreproachable. . . . A rare attribute of books of anecdotes.*"—LITERARY CHURCHMAN.

"*The selection is good and varied.*"—LITERARY WORLD.

A Manual for Confirmation Classes.

By the REV. W. FRANK SHAW, Author of "A Manual for Communicants," "The Preacher's Promptuary of Anecdote," &c. Cloth boards, 3*s.* 6*d. Containing Lectures and a Set of Questions for use of the Catechists and Catechumen.*

Questions for Confirmation Candidates with the Office. *Price* 2*d.*

A Manual for the Visitation of the Sick. *By the REV. R. ADAMS. Containing, besides the ordinary Services for the Visitation of the Sick and others, Special Prayers, Readings, Hymns, &c., for use either by the visitor or the sick persons themselves. There is nothing in this Manual which can be denounced as useless, and the size of the book has been controlled, so far as has been possible, without curtailing the usefulness of its contents. Roan, limp, price* 3*s.* 6*d.*

"*All that a clergyman is likely to need.*"—GUARDIAN.

"*An extremely useful Manual.*"—CHURCH BELLS.

Great Social Problems of the Day.

Lessons from the Hebrew Prophets for our time. A Series of Sermons by REV. E. A. WASHBURN, D.D. With Preface by Rev. W. Benham, Editor of "Sermons for the Church's Year." Price 2*s.* 6*d.*

"*Well worth study by Clergymen who have to deal with educated town congregations, as supplying hints for getting out of the usual homiletic groove, and bringing fresh topics, freshly treated, before their hearers.*"—CHURCH TIMES.

"*Remarkable for the power and energy displayed in demonstrating the applicability of divine truth to the social problems of every age.*"—ROCK.

GRIFFITH, FARRAN, OKEDEN & WELSH,
Corner of St. Paul's Churchyard, London.

The Durham Mission Hymn Book.

Compiled by NATHANIEL KEYMER, *M.A., Rector of Headon, Notts, and Edited, with a Preface, by* GEORGE BODY, *M.A., Canon Missioner in the Diocese of Durham.*

Price 1½*d. each; in numbers, for Distribution, price* 1*d.; cloth flush,* 3*d.*

Words and Music, price 1*s.* 6*d., paper; cloth* 2*s.*

The Hymn-Book contains seventy-four popular Mission Hymns which are not in "Hymns Ancient and Modern," and may, therefore, be found useful as a Supplement to that book. The Creed, the Lord's Prayer. Ten Commandments, and Baptismal Vows o *structions, which*

S *tructions, and a* *bers.*

"

W *tacles,* *OLE.*

G *estions* *ONNE,* *charge* *With a* *p* 8*vo,*

C *ch* *Edition.* *Church* *present,*

GRIFFITH, FARRAN, OKEDEN & WELSH,
Corner of St. Paul's Churchyard, London.

3 0311 00035 8494